OUIDS METAMOR-PHOSIS

Tranſlated Grammatically, and alſo *according to the propriety of our Engliſh* tongue, ſo farre as Grammar and the verſe will well beare.

Written chiefly for the good of Schooles, to be vſed according to the directions in the Pre-face *to the painefull Schoole-maſter*, *and* more fully in the booke called *Ludus Literarius*, or the *Grammar-ſchoole*, Chap. 8.

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Printed by *Humfrey Lownes*, for *Thomas Man*, dwelling at the ſigne of the Talbot in Pater-noſter rowe. 1618.

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TO THE RIGHT HONOURABLE, EDWARD, Lord Denny, *Baron of Waltham.*

WHereas (right noble Lord) I haue beene much, and am daily called vpon for the performance of my promiſe in my *Grammar-ſchoole*, concerning the Grāmaticall tranſlating of our lower ſchoole Authors, and that by thoſe who haue made due triall, and found by good experience the benefit of ſuch like tranſlations; I haue preſumed, to ſend forth vnto them this *Eſſay*, vnder your Lordſhips patronage, not onely for your Lordſhips moſt honourable affection to ſome vnto whom God hath very neerly linked mee, and your vndeſerued fauour vnto my ſelfe, but more ſpecially for your ſingular curteſie, and deſire of the aduancement of all good learning, which beeing conioyned doe ſo-much grace true Nobility. The rather alſo haue I done this, for that full aſſurance which God hath giuen mee, of a rich bleſsing to accompany the right vſe of theſe tran-

ſlations for the generall good of ſchooles. And firſt, for all the ruder places of the Land, wherein there is not any thing vſually to be found, which may afford the leaſt content or comfort to parents, children, or any other. Chiefly, for the poore ignorant countries of *Ireland* and *Wales*; of the good whereof wee ought to be carefull aſwell as of our owne: vnto which I haue principally bent my thoughts in all my Grammatical-tranſlations of our inferiour claſsicall ſchoole-authors. For that as in all ſuch places, ſo eſpecially in thoſe barbarous countries, the hope of the Church of God is to com primarily out of the grammar-ſchools, by reducing them firſt vnto ciuility thorough the meanes of ſchooles of good learning planted amongſt them in euery quarter; wherby their ſauage and wilde conditions may be changed into more humanity; according to the right iudgement of our *Poet*, which the experience of all ages hath confirmed.

Adde, quod ingenuas didiciſſe fideliter artes, Emollit mores, nec ſinit eſſe feros. Ouid.

To which purpoſe, what can be imagined to bee more effectual, then if together with the Latine tongue they ſhall attaine withall vnto our owne Language, and both get and keepe the Latine farre more eaſily and ſurely in each reſpect, by the meanes of theſe tranſlations, without any inconuenience. Yet haue I not ſo writtten them for our ruder places alone, but that euen our head Grammar-ſchooles may ſundry waies receiue their benefit by them, and make their profitable vſe of them for their great furtherance for Grammar, true ſenſe and meaning of the Authors, propriety, purity of ſtile, and variety of phraſe, both in our owne and the Latine tongue, & in many other things; eſpecially, when the Lord ſhall bee pleaſed that they

may

may be brought to that perfection, which we hope & pray for, daily labouring and ſtriuing thereunto. As for euills and inconueniences of ſuch Grammaticall tranſlations ſurmiſed by ſome who neuer ſaw any true triall of them, nor euer conſidered of them aright, what can they be? when the ſchollars that vſe them are cauſed to ſeeke out according to their rules, and to render a reaſon euen of euery word why it muſt be ſo, & not otherwiſe. But for all imagined euils by ſuch like tranſlations, I haue fully anſwered in my *Ludus literarius*, in the eight chapter, and in my other tranſlations; and haue moreouer there giuen directions for the right vſe of them; as I ſhall heere alſo more fully in the *Preface to the Reader*, and for the benefit hereof. Concerning the matter of this booke, I need not commend it vnto your Lordſhip, or vnto any other: Becauſe, as I can neuer ſufficiently admire the diuine wiſdome (that I may ſo ſpeake) of *Tully* in his *Offices*, in preſcribing moſt morall duties amongſt men, as if he had been directed by the ſacred Scriptures; ſo nor here the rare vnderſtanding of this our *Poet*, in ſetting forth vnto vs the creation in that wonderfull manner, and ſo alluding to the Flood, as if he had ſeen and read that part of holy ſtory in *Geneſis*. Alſo for the Latine and ſtile vſed in it, who knoweth not, that as in all *Ouids* works, ſo chiefly in his *Metamorphoſis* his ſingular wit and eloquence doe appeare: that wee may truely ſay, that neuer heathen *Poet* wrote more ſweetly in ſuch an eaſie and flowing veine, than hee in this.

Thus deſiring through the aſſiſtance of our bleſſed God to creep forward by little and little in accompliſh-

ing

ing my promiſed ſeruice to our Grammar-ſchooles, which I haue ſo much longed for, & wherein he hath beene hitherto ſhewing his power in my weakeneſſe, and is ſtill with me graciouſly, humbly crauing pardon I commend your Lordſhippe with your honourable and worthy Lady vnto his heauenly Maieſty, who looketh not as man, but accepteth the vpright hart, and the labour according vnto the ſame, and reſt

Your Honours in all

Chriſtian affection

and ſeruice,

I. B.

To the painefull Schoolemaſter, deſirous to reape the fruits of his labours, and to ſee the bleſsing of the Lord, by *the new meanes and helps which he* affordeth daily.

IF you deſire to finde the beneſit, and reape the fruit of this, and the like Grammaticall tranſlations with mee, without inconuenience, doe theſe things; at leaſt make triall that you may be able to iudge truely hereof.

1. *Cauſe all your ſchollars, who take conſtruction to bee very perfect in the rule of conſtruing, as it is ſet downe in the* Ludus Literarius *Chapt.* 8. *or more ſhortly in the* Poſing of the Accidence.

2. *To be able to ſay perfectly without book, or to turne vnto preſently any of the rules of Grammar which are vſually learned.*

3. *For taking of their lectures, direct them in this manner following, and ſee that they can doe it.*

1. *That one of the two Seniors of the forme which is to vſe the help hereof, hauing the tranſlation, doe in all more hard places reade vnto the reſt of the forme either the lecture in Engliſh firſt, as it is tranſlated, or at leaſt the briefe ſumme & ſenſe of it out of the inmoſt columnes, ouer againſt the tranſlation of the lecture, to giue them ſome light and vnderſtanding of the meaning of it.*

2. *That*

2. *That one or both of the Seniors looking vpon the translation together with the Author in Latine, cause the rest, each in his order, first to reade his peece, and in reading to obserue all things according to the direction in the said rule of construing, and then to construe and giue a reason according to the same rule, why it must be so construed, and not otherwise. And where any sticke or goe amisse, varying from the translation, to recall them to the rule, demanding of them what the rule teacheth to be taken first, and what in the next place; so to help them by the translation, where none of their fellowes can finde it out, to giue both Grammar, sense and variety of phrase in English, according to the text in the translation and to the third columne compared together, by the helpe of the markes.*

Thirdly, when they haue construed twice or thrice ouer, and that the very lowest and worst can construe, that they cause them likewise to parse according as they construed, viz. *each his peece, giuing the reasons of euery word.*

Fourthly, afterward let them direct them to be able to giue each thing obserued in the vttermost columne for notation, history or otherwise. And this for taking their lectures.

Secondly, for preparing their lectures herein;

First, cause each to study and make their lectures perfect by the helpe of the translation and their Grammar, to be able, so soone as they shall be called to say, First, to deliuer the English, secondly, the Latine both in prose and verse, viz. *first, in a pure Latine stile in prose, and then turning that into the* Poets *verse. Which practice will be both a good helpe for making Latine, and also a most plaine way to enter them in making a verse. And afterwards to be able to construe and parse without booke, rendering a*

reason

reaſon of euery thing; to giue the phraſes, to vary them, and to doe whatſoeuer the tranſlation directs vnto. Thus let them doe in all the Authors thus tranſlated, ſo farre as the Author and tranſlation afford them helpe.

Secondly, Cauſe them at their leaſure, oft to conſtrue ouer amongſt themſelues all which they haue learned in the Author; the two ſeniors onely, or one of them directing the reſt by the tranſlation that they conſtrue truely. And eſpecially make them to conſtrue it oft out of the tranſlation, looking only on it, each his peece, all the reſt looking vpon their Latine books: which will be a helpe to cauſe them to keep all moſt perfectly, and chiefly if they obſerue phraſe and difficulty as they proceed. And much more if they be warned to conſtrue them oft ouer, priuately at home, and ſometimes be examined of a ſodaine in ſeuerall places.

By theſe meanes (vnleſſe daily experience can deceiue) theſe tranſlations will proue worthie the acceptance and vſe of our chiefe Schooles; when hereby all the middle formes of the ſchoole may both take and each waies prepare their owne lectures of themſelues, at leaſt with very little helpe or trouble of the maſter; & that as profitably and ſurely in euery reſpect, as if the maſter gaue, or heard the giuing of them himſelf: when they are cauſed hereby to ſearch out and giue a reaſon of each word why it muſt be ſo conſtrued, parſed, and vſed in that place, that the maſter ordinarily ſhall need but onely to examine them, when they are prepared. Thus to auoid not onely that common toyle to the Maſter in giuing each lecture, but alſo that he may ſaue all that time which is ſo ſpent, to imploy much of it with his higheſt formes in the chiefe Authors Latine or Greeke in giuing their lectures, or hearing them to take their owne lectures of themſelues, for their greater furtherance & better fitting

for the Vniuerſity, and likewiſe for the credit of the ſchool, and in examining and poſing, which is the beſt quickner of their wittes, and ſpurre to all good learning. Hereby, moreouer, ſhall the children be fitted with vnderſtanding and iudgement, how many waies to make their benefit of their Authors. Or elſe that the Maſter may beſtowe the more time and paines, amongſt the loweſt and firſt formes, for the better entring and grounding of them, which beeing rightly performed makes all their proceeding afterwards ful of certainty and pleaſant delight. In this one thing (and that by meanes of theſe helps, there may bee many moe of a forme, and euery one able to prepare his owne lecture, and alſo that all of them may ſo eaſily and ſurely by oft repetitions, and their owne priuate paines keepe all which they haue learned) I finde ſo great gaine without loſſe, in redeeming ſo much time to be imployed vpon other moſt neceſſary vſes in the ſchoole, yea ſo much freedome from many occaſions of diſcontentment and ouer-wearying my ſelfe, and ſo ſweete an allurement to prouoke the children to ſtudy of themſelues with contention & delight, as that it makes me bould to commend the vſe of them to all of this function, that they maie be partakers of the ſame comforts. To omit the ſundry other benefits, and namely for beating out the right ſenſe, & Grammar rule in each place, with propriety in our owne tongue, ſo much as I haue beene yet able in my ſtreights of time. Giue them not ouermuch at a time, but that they may learne all ſo perfectly as that what they haue learned may bee a ſchoolemaſter to that which followeth, and make experiment heereof: for this eſſay and the many defects and ſlips in it, let the difficulty in this kinde of tranſlating (to frame it each waie

beth

both for Grammar propriety, purity, variety, and to fit it to the childrens capacities in euery reſpect, and meete to all the intended purpoſes without inconuenience, & that in my continuall imployment in my calling) plead for me. I doubt not but all they who haue or ſhall make triall of it, (as ſome learned haue done) will fauourably accept it. Afford mee your helpe in ſhewing how to amende it, directing your Letters to the Printer to be deliuered, & future editions ſhall God willing ſend it forth more perfectly, with all the reſt. In the meane time deſiring ſtill an increaſe of your loue and praiers for finiſhing my worke, I commend you to him, whoſe this & all my labours are; and ſhall reſt yours as his goodneſſe ſhall vouchſafe mercy.

I. B.

Contents of the Columnes.

The inmoſt columnes containe the ſum of the hiſtory, which is to be firſt read and vnderſtood.

The ſecond containe the Grammaticall tranſlation made plaine and eaſie according to the propriety and purity of our owne tongue ſo far as Grammar will well beare.

The third haue variety firſt of Grammaticall conſtruction, where the Engliſh is ouer harſh to be placed in the tranſlation, noted with an Aſteriske, *or little ſtarre thus* (*); *and ſecondly variety of other phraſes better to expreſſe the meaning, directed by an* (r).

The fourth ſheweth the reſoluing of ſundry difficulties in alluſions and the like, for better vnderſtanding of the Authour, with ſome more obſcure notations, tropes & other neceſſary points of learning.

THE FIRST BOOKE of the [a] * (r) Transformations of P. [r] Ouidius Naso.

The Exordium [or entrance] into the whole worke.

MY * desire is (r) to speake of b * bodies changed into new shapes. d * O [ye] Gods, c * fauour my * enterprizes: (for (r) euen yee haue changed thē) and draw ye out a * continued verse from the first (r) beginning of the world [euen] vntill my times.

FAB.

Here first is set down the Exordium or entrance into this worke, contained in these 4. first verses. Which consisteth of two parts, viz. a Proposition, and an Inuocation.

1. The proposition sheweth the authors intēt, which is to set down a continued history of the first creation of all things, and the change of them after.

2. The inuocation of the Gods is to prosper this attempt: And that first, because this transformation was their worke alone. Secondly, for that his desire is to draw out the storie in a continued verse, euen vnto his owne times, & to make each fable to arise and depend euery one vpon another.

* *Metamorphosis.*
(r) *Changes.*

(r) *Ouid.*

* [*My*] *minde carrieth* [*me*] viz. *desireth.*
r *I intend, or I am purposed or determined.*
r *To intreate of.*
* *Formes or shapes changed into new bodies.*
* *O* [*ye*] *Gods (for euen ye haue changed those shapes) & no other,*
* *Fauour ye &c.*
* *Aspire ye vnto, or blow ye vnto,* viz. *Prosper ye, or giue good successe vnto.*
* *Beginnings or attempts.*
r *Yee, and none other.*
* *Perpetuall,* viz. *so continued as no transformation is omitted, but euery one fitly knit vnto another, that one fable might seeme to rise of another.*
r *Creation of the world.*

a Metamorphosis signifieth a change of one likenesse or shape into another, of μορφὴ *forma*, whereof commeth μεταμορφοω *transformo*, and μεταμορφωσις *transformatio*. Some books haue of the metamorphosis or transformation in the singular number, others of the transformations in the plurall, it is all one in effect; one sort speaking of the whole work in generall, the other of the particular changes.

b Formes changed into new bodies, for bodies chāged into new forms, by a figure most common amongst the Poëts called *Hypallage*.

c *Aspirare*] signifieth to blow prosperously vnto. A metaphor taken from the windes, blowing fitly vpon the sailes of a ship, so furthering it in sailing.

d This is vsuall with the Poëts, to beginne with the inuocation of those Gods which they thought to be the principall authors and directors of the matters whereof they writ.

FABLE I.

Of the Chaos, *or of the first and most admirable* Metamorphosis, viz. *of the forming or fashioning all things out of the* Chaos: *& first of the* 4. *Elemets made out of it.*

This *Ouid* teacheth to be the order of the creation, according to the Poets, as they had receiued of the ancicients, who it is most like had seene or heard of the sacred scriptures. Which although it be not in all things agreeable to the scriptures, yet in many things cōmeth very neere thereunto.

BEfore the (*r*) Sea, & * earth, and *e* (*r*) Heauen, which couereth al things,

Before Heauen or earth were made, there was but one forme or fashion of all things.

There was one * forme *f* of nature in (*r*) the whole world:

* Which they called *g* (*r*) *Chaos*, [which was] (*r*) a rude & confused (*r*) heape,

This the auncients called *Chaos*.

Which was a confused heape without all order.

Neither [was there] any thing but a (*r*) lumpish weight, and (*r*) disagreeing *h* seeds of things not well ioyned, (*r*) heaped vp

And nothing but a dead and vnmoueable lumpe without all art.

Yet hauing the seeds of all things heaped vp together in it.

e Cœlum quasi varijs syderibus cœlatum, or *q. κοῖλον è concauitate.*

f Of nature, *viz.* of all naturall things whereof nature is the au hour. *Met. efficientis*, for nature is thus described, *Vis quædam qua omnia nascuntur.*

g Chaos signifieth *hiatus*, a gaping, of *χαινω hisco*. The Poets meane by it a confused heape or lumpe, which they hold to haue beene eternall, and that out of it God formed all things, contrary to the Scriptures, which teach that God made this first, and then all things out of it by his word alone. They seeme herein to allude to that which is *Gen.* 1. *ver.* 1. 2 That in the beginning God created the Heauen, & the earth, & the earth was without form and voyde, and darkenesse was vpon the face of the deep &c. yet missing in the chiefe, that God created first the very lumpe or masse.

h Those seedes were chiefly the foure Elements, called the first bodies of which all things consist.

r *Seas.*

* *Earths or lands.*

r *The outward circūferēce wherin are the Sun, moone, and stars called the firmament or heauen.*

r *One onely.*

* *Countenāce, shape or fashion.*

r *All the world.*

* *Which forme or countenance.*

r *Men tearmed or the ancients called.*

r *An impolished & vndigested masse or a greatnesse withous distinction or order.*

r *Lumpe.*

r *Sluggish or heauie and immooueable without all art.*

r *Contrary or repugnant.*

r *Seedes viz. the beginings of all things disagreeing among themselues, heaped or confused in the same place, or in the Chaos.*

vp together in the ſame.

There was as yet no Sunne to giue light to the world.

No *i* Sun gaue light as yet to the world;

Nor Moone to change and increaſe.

Neither * did *Al.* the newe *k* Moone (*r*) repaire her hornes by increaſing.

Nor earth hanging equally of it ſelfe in the middeſt of the ayre.

* (*r*) Nor yet the *l* earth * peized with her (*r*) owne * weight, did hang in the ayre * compaſſed about [it] neither * had the *m* ſea reached out her armes by the long * banke of the * earth.

Neither any ſea reaching along by the bankes of the earth.

All parts of the world were mingled and confuſed in one.

* And likewiſe in what [part] * was earth, there was alſo both ſea and *Al.* ayre.

The earth was vnſtable.

So the earth was (*r*) vnſtable,

The water not to be ſwomme in.

the water (*r*) not to bee ſwomme in.

The

* *The new moone repaired.*
Al. the mone repaired her new hornes.
r *Renew or reſtore.*

* *Neither.*
r *Neither did the earth peized, &c. hang in the ayre*
* *Weighed by her &c. or ſtayed vp.*
r *Proper.*
* *Weights.*
* *Poured about, or compaſſing it about.*
* *The ſea had reached or ſtretched out.*
* *Brinke or ſhore.*
* *Earths or lands.*
* *And alſo.*
* *There was.*
Al. s'ie.
r *Vnſetled or moueable.*
r *Not poſſible or fit to be ſwomme in.*

i Titan] ſon to *Cælum*, and *Veſta*, viz. to the heauen and the earth.

k Phœbe, ſiſter to *Phœbus* the Sunne, ſo called of φοῖβος *ſplendidus*, becauſe of their brightneſſe.

l The earth alone of all the Elements remaines immooueable, and is therefore called the center of the world, becauſe it is in the middeſt of all the elements vnto which all things deſcend.

m Amphitrite the wife of *Neptune*, heere put for the Sea. *Met. Effic.*

The ayre was * without light, * nothing had the proper form.

The ayre without light.

Nothing had the right shape.

* *Needing or wanting light.*
* *The owne forme [or shape] did remaine to nothing, or to none of the foure Elements.*

n Contrary qualities were in the same subiect, which now cannot be in the same manner.

n And * one thing (r) was against others: because in one bodie.

One thing hindered another.

For that all things did striue together in the Chaos.

* *Another thing stood against other [things]*
(r) *was contrary to others.*

Cold things did (r) fight with * hot, * moist with dry.

Colde with hot.

Moyst with dry.

r *Striue or contend.*
* *Hot things.*
* *Moyst things [did fight] with drye things.*

Soft things [did fight] with * hard (r) things, hauing weight * wth things without weight.

Soft things with hard.

Heauy with light.

* *Hard things.*
r *Weighty or heauy things.*
* *Did striue with things.*

o God and a better nature (r) tooke away this (r) strife.

Thus much concerning the Chaos: Now the Poet sheweth the the first generall chãge how the foure Elements were made out of this, & by whom, & so all things out of them.

That God the best nature tooke away this strife.

o This he speaketh either according to the opinion of those Philosophers, who thought nature to bee superiour to God, & more mighty then hee, as it is in the 9. Booke.

Or [et] may be taken for *id est, melior natura, viz.* God that better nature, so the words following import, that he diuided, &c.

* *Ended or brake or determined.*

For he * diuided the * earth from heauen & the * water from the earth.

Diuiding the earth from heauen, and the waters from the earth.

r *Contention.*
* *Cut away or parted in sunder.*
* *Earths.*
* *Waters.*

And * separated the (r) liquid * skie from the p * foggie ayre.

The pure skie from the foggy ayre.

* *Seuered or distinguished.*
r *Pure clear, bright, free from corruption.*

p The thick ayre wherin the clouds and raine are bred.

* *Heauen.*
* *Thicke or grosse.*

Which

And hauing ſeparated theſe forth of the Chaos,

Which after he had tumbled * out, and * taken from the * confuſed (r) heape.

* *Herouled out.*
* *Exempted.*
* *Blind or diſordered.*
r *Lumpe or Chaos.*

Hee bound each of them in their own proper place, and ſettled them in a quiet peace.

Hee bound [thē] being * ſeparate in * place, with a * quiet peace.

* *Diſſociate in [their] places or ſeuered aſunder.*
* *Places.*
* *Agreeable.*

The fire or fiery power of the heauen bending downeward and lighteſt, in the higheſt place.

(r) The fiery * power of the heauen * bending downward, and without weight, (r) ſhined out, & choſe it ſelfe a place (r) in the (r) higheſt tower.

r *The fier.*
* *Force or ſtrength.*
* *Bowing downeward.*
r *Appeared.*
r *In the higheſt part of all.*
r *Chiefe.*

The ayre next to it in lightneſſe and place.

The ayre is next to it in light neſſe, and in place.

The ſolide earth preſſed downe with the weight of it ſelfe, and drawing all heauie things vnto it, in the loweſt place.

The earth [is] more (r) ſolide then theſe, and q hath drawen (r) the great Elements [with it.]

r *Groſſe and heauy.*
r *The great & heauie parts out of the Chaos, or all weighty things.*

q The earth is ſaid to draw all heauie things, becauſe al heauy things doe naturally deſcend to it.

r And

r Ouid doth not assigne the third place to the earth, but the lowest, as being the heauiest, and drawing downe all heauie things vnto it, and so the water, compassing it about.

r And is pressed downe with the heauinesse of it selfe. The water flowing about it

The water flowing vpon and compassing the vttermost parts of the earth in the third.

Hath possessed (r) the vtmost [places] and kept in (r) the solide globe.

r The vtmost parts of the earth flowing vpon it, in many places compassing it about, not couering it all.

r The earth.

FABLE II.

Of the full and perfect forming and fashioning of the 4. chiefe parts of the world, and the adorning each of them with their proper creatures, more specially of the creation of man last, to bee Lord of all.

a Heere the Poet making as though he was ignorant which of the Gods it was, which diuided the foure Elements, intimateth that it was some greater and more mighty thē those which the common sort tooke for Gods.

Al. So when hee which of the Gods soeuer he was.

* Cut, or hath cut, or seperated.

r Set in order.

Al. a WHen hee, which soeuer of the Gods he was, * had diuided the (r) heape so disposed, and * brought

In this Chapter the Poet sheweth that God hauing thus diuided the Chaos into parts

*brought it *diuided into parts.

* *Reduced or brought backe, viz. digeſted it.*

First hee made the earth round like a globe.

* Firſt of all * hee made the earth round * after the faſhion of a great * globe, (r) leaſt that it ſhould not be * euen (r) of euery part.

* *Being cut.*
* *In the beginning.*
* *He winded round, or made round the earth.*
* *To the faſhion or ſhape or like to.*
* *Orbe or bowle.*
r *That it might be.*
* *Equall or round, and of like weight.*
r *On euery ſide.*

That it might bee equall on each ſide.

Then hee poured abroad the ſeas.

Then he poured abroad *b* (r) the narrow ſeas,

r *The mediterranean ſeas.*

b Fretum is any narrow ſea, where it ſeemeth to boyle *à feruendo*, or as ſome will *à fremendo*.

Commanding them to ſwell with the winds.

and commanded them * to ſwell wth the (r) whirling winds, and to compaſſe about the ſhores of the earth * inuironed [r thereby.]

* *To begin to ſwell or to rage.*
r *Violent, vehement or fierce winds.*
* *Gone about, or compaſſed in, or hẽmed in,*
r *By thoſe ſeas.*

To inuirone the earth.

After he made fountains, & the great ſtanding waters, as lakes, and fennes.

* Moreouer he added (r) fountaines, and * huge ſtanding ponds and (r) lakes;

* *Hee added alſo*
r *Springs.*
* *Vnmeaſurable ſtanding waters or fennes.*
r *Pooles, meeres, or deepe places, alwaies full of water.*

Alſo riuers kept in with crooked bankes.

And he (r) girt in the riuers (r) running downewards

r *Compaſſed in, or compaſſed about.*
r *Turning downewards.*

wardes, with * crooked banks.

* *Thwart, or winding, or sidelong bankes.*

* Which being * distant in places, are *(r)* supped vp partly of [the earth] it self.

* *Which* [riuers.]
* *Diuers or separate.*
r *Swallowed vp.*

Which being distant in places one from another,

Are some of them swallowed vp of the earth.

Partly doe they *(r)* come into the sea, and being receiued [there] *(r)* in a field

r *Runne.*

Others of them run into the Sea.

r *As in a field, or in a more large place of waters.*

Where they haue more liberty as in a large field.

(r) Of more free water, they *(r)* beate vpon the shoares * instead of banks.

r *Where there is more liberty or room for them.*
r *Dash against.*
* *For bankes.*

And shores insteade of bankes.

He commanded also the *(r)* champaine fieldes to bee * stretched abroad, the *c (r)* valleies to *(r)* settle downward,

Next hereunto hee stretched out the champaine fields.

r *Plaine fields.*

* *Extended or stretched out, to lye euen all abroad.*
r *Vales or dales.*
r *Descend.*

Making the valleyes to descend.

c A valley is properly the hollow betweene two hils.

* The woods to bee couered with * leaues, the * craggie mountains to ascend.

The woods to be couered with leaues.

* *Hee commanded the woods.*
* *A leafe, viz. with boughs of trees.*
* *Stonie hils to arise, or rockes.*

Mountaines & rocks to ascend.

And

Hee likewise diuided the heauens into fiue zones or parts; two on the right hand, two on the left, and the burning zone in the middest.

And as two *d* * zones * diuide the heauen on the *e* right part, and * as many moe on the * left, * the fift is more (*r*) burning (*r*) then those:

* *Girdles or circles.*
* *Cut.*
* *So many, or euen so many.*
* *Left [part.]*
* *The fift [zone.]*
r *Hot or scorching.*
r *Then these foure.*

Hee diuided likewise the earth into fiue climates proportionable to the fiue zones in the heauens.

So the * prouidence of God hath (*r*) distinguished (*r*) the burden included, (*r*) by the same number; and euen so many * climates are * set in the earth.

* *Care.*
r *Diuided.*
r *The earth compassed about within those zones or circles.*
r *By the same number of fiue, viz. hath diuided the earth into so many parts.*
* *Cuts, diuisions, circles, or regions.*
* *Pressed or stamped.*

Whereof that which is in the middest is not habitable for heate.

Whereof, * that which is (*r*) the middle is *g* not habitable for heate:

* *Of which climates that &c.*
r *In the middest.*

The two vttermost are extreamely cold.

* Deepe snow couereth * two [of them:] * and also hee placed as many moe betweene those two.

* *High.*
* *Two [climates of those climates.]*
* *And hee hath set euen so many betweene both or either of them.*

The two middle, viz. betweene the cold and hot of either side, temperate, of an equal mixture of hot and cold.

And hath giuen

d *Zona* signifieth both the part of the body which is girt, and the girdle it selfe which girdeth it.

e *Cælius Rhodiginus* sheweth out of *Cleomedes*, a notable expounder of the difficulties of the Poets, that *antica*, or the fore-part of the heauens is the West, whither the heauens turne, *quoniam illuc annuit mundus*; so the hinder part towards the East, from whence it is carried towardes the West; and thereupon the left part towards the South, the right toward the North. Like as it is if wee stand with our face towardes the West.

f The fift which is the middle, is more hot and scorching then the rest, for the neerenesse of the Sunne passing ouer it twise in the yeer.

g Thus the ancients thought, but our trauellers finde it otherwise.

uen [them] * a tẽperature, * (r) heat being mixed [in them] wth cold.

* A temper.
* The flame.
r Hauing mingled or tempered them of hot and colde.

The ayre hangeth ouer these, which is so much heauier then the fire, as the water is lighter then the earth.

The ayre hangeth ouer * these, * wch is so much heauier then the fier, h as the Al. weight of the water is lighter then the weight of the earth.

* Those climates.
* Which is heauier then the fier by so much, by how much it is lighter then the weight of the earth, [and] then the weight of the water.
h Pondus leuius.
Al. Pondere leuior.

In the ayre hee hath placed both the little cloudes, viz. fogs and mists, and also the great.

* There he hath cõmanded both the (r) little and great cloudes to * stay, and the thunders * to mooue * mens harts.

* He hath commanded both the little cloudes [to stay] there, and the great clouds to stay there.
r Fogs or mists.
* Stand or abide.
* About to moue or able to terrifie mens minds or the hearts of men.

The terrible thunder.

And together with the * lightning, i the winds making the * cold,

* Humane minds.
* Lightnings.
i All windes are cold by nature.
* Colds.

Lightning.
Windes.

Hee also limited the windes, that they should not haue free liberty of the ayre.

* Moreouer, the * maker of the world hath not (r) permitted * the ayre to bee vsed of these * euery where: * there

* And also.
* Framer.
r Suffered or granted * to these,
* The ayre to be had or to haue the ayre, viz. free liberty of the ayre.
* All abroad.

For that they are so boystrous, that they hardly can be resisted:

* there is scarcely any withstanding of thē now,

Although he haue restrained euery one of them to his owne part and region.

(r) Whenas euery one of thē ruleth his owne blasts in a diuers (r) region.

Because they would otherwise teare the world in pieces, thorough the vehemency of the discorde between them.

* But [that] they would teare the world in pieces: *k* the discord of [those] brethrē is so great.

The East-wind hee hath limited to the Sunne rising, *viz.* to all those parts towards the Sunne rising.

l The East-winde * betooke it selfe vnto the (r) morning, and to the * kingdomes of *m Nabathæa*.

And to *n Persia*, and to the * mountaines lying vnder * the Sunne rising.

The warme West-winde to the Sunne setting, *viz.* to all those parts towards it.

The euening and the shoares wch wax warme by the Sunne setting

Are

* *It is resisted scarcely to them now, viz. things can hardly abide the violence of them now.*

r *Although euery of them hath but his owne region, or quarter.*

r *Trasl, coast, or quarter.*

* *But that they teare in pieces the world, or butcher the world, or destroy it.*

k *Epiphonema.*

l *Eurus ὁ ἀπο τῆς δυσεως quod ab oriente flat.* It is called *Vulturnus*, by a similitude from the fierce flying of the *Vultur*.

* *Went backe or departed.*

r *The Sunne rising.*

* *Nabathean kingdomes.*

m *Nabathæa* is a part of *Arabia-fœlix*, between the *Persian* Sea, and the red Sea.

n *Persia* a Countrey in the East part of *Asia*.

* *Ridges or tops of the hills, subiect or lying towards the morning beames.*

Are next vnto the *o* West-wind: the horrible *p* North-wind hath (*r*) inuaded *Scythia*, & * the parts lying vnder the North pole.

The boystrous North-winde to the parts towards the north pole, or the Charles waine.

The contrarie (*r*) earth * is wet with continuall clouds & (*r*) frō the rainy *q* south.

The moyst South-winde to the contrary parts.

He * placed ouer these * the *r* skie being pure, and * without all heauinesse, neither hauing * any terrene substāce.

Ouer these he set the liquid skie without all weight or earthly substance.

* Scarcely had (*r*) he thus seuered all things in [their] (*r*) certaine bounds,

These were scarcely thus separated and setled, but the starres,

When as the * starres, * which had long lyen hid (*r*) pressed vnder that same (*r*) masse, began

Which before had lyen hid, kept-in in the *Chaos*,

to

o *Zephyrus ἀπὸ τυ ζωων φερειν, à ferenda satis omnibus vita*, of refreshing and quickning all things sowen.

p *Boreas ἀπο τῆς βοῆς*, of the noyse which it maketh: or *ἀπο τῆς βορας, à nutrimento*, because it especially nourisheth the body, making it healthfull.

r *Gone into.*

* *The seauen plowe Oxen, or the seauen starres, called the Charles waine.*

r *Part of the earth*
* *Doth waxe wet.*

r *Or by the rainie South.*

q *Auster q. hauster ab hauriendo aqua*, because it is commonly rainie.

* *Hee hath imposed or set.*
* *The liquide skie.*

r Æther, may be taken here for the Element of the fier, *ἀπο τῆς αἰθειν ab ardendo*: or, *ἀει et θειν, à semper currendo.*

* *And wanting waight.*

* *Any thing of earthly dregs or setling.*
* *He had separated or distinguished scarcely:*
r *He, viz. God.*
r *Setled and vnchangeable.*

* *Signes consisting of many starres, as Aries, Taurus, &c.*
* *Which haue lyen hid long.*
r *Kept vnder that they could not shine.*
r *The Chaos.*

Began to glitter in all parts of the heauen.

to (r) glister in the whole heauē.

r *Shine bright in euery part of heauen.*

And lest any region or part of the world should bee destitute of her liuing creatures,

[And] least any region should be * destitute of * their owne liuing creatures.

* *Deprived or voyd of.*

* *Her*, viz. *proper and belonging to them.*

He set in each of them seuerall kinds.

The stars and Gods in the heauens.

The ſ starres and the * Gods doe * possesse (r) the heauenly t soyle.

ſ He followeth their opinion who hold the stars to bee liuing, and the fained Gods liuing creatures.

* *Formes* [*or shapes*] *of the Gods*, viz. *the imagined Gods of the heathens.*

* *Holde, or haue.*

t *Solum*] is taken for whatsoeuer doth sustaine other things, as the earth doth the creatures vpon it. *q. ſol dum.*

Fishes in the waters.

The * waters haue * befallen to bee inhabited of the (r) bright fishes.

r *Heauen.*

* *Waues.*

* *Giuen place to, yeelded themselues, or fallen to the lot of.*

r *Shining.*

u Feræ] *quod toto corpore ferantur.* They are properly wilde beasts, here for all kinds by *Synec. ſpec.*

Beasts in the earth.

The earth (r) tooke the u * beasts,

r *Receiued the beasts for her creatures.*

* *The wilde beasts.*

x The ayre is called moueable, because it is easily driuen hither and thither.

Birds in the ayre.

the x moueable ayre * the birds.

* [*Tooke or receiued*] *the birds to abide chiefly in it.*

y Man is said to bee a holy liuing creature, and partaker of a high mind, because he alone is partaker of reason: hauing some acknowledgement of the Lord by nature. For this high mind doth signifie reason inlightned with the knowledge of God, and of the law of nature.

And finally whereas there was as yet lacking a creature more holy, and of a more diuine vnderstanding,

y A liuing creature more holy then * these and more capeable of * a diuine (r) minde.

* *These*, viz. *beasts, fishes and birds.*

* *A high or deepe mind*, viz. *of a profound memory and great wit.*

r *Vnderstanding or reason.*

Which might rule ouer the rest,

z And which might (r) rule ouer * the rest * was as yet lacking.

r *Haue the gouernment of the rest.*

* *The rest of the creatures.*

* *Was lacking as yet.*

z Man through reason hath the vse and benefite of all the creatures, making all so to serue him.

Man

Man * was (r) borne: *a* whether * that maker of [all]things, the * beginning of (r) the better world made him of diuine ſeede;

Or whether the earth * newly made, & lately * ſeparated from the high skie retained the ſeedes of the heauen, [being] (r) kinne vnto [it.]

Which [earth] being * mingled with riuer * water * *Prometheus* the Son of *b Iaphet*,

c * Formed according to the image of the Gods * ruling all things.

And whereas * the reſt of the liuing creatures * do looke to the earth

Man was made: but whereof, by whom, or how, hee ſheweth it to be vncertaine amongſt the Poets.

Whether that God which had made all the other creatures framed him of diuine ſeede;

Or whether of the new earth, retaining ſtill the ſeeds of heauen, whereunto it was ſo neer of kin.

Being mingled with water.

Prometheus the Son of *Iaphet*.

Formed him according to the image of the Gods who gouern all things.

And made him ſuch a one, that whereas the reſt of the creatures looke downewards towards the earth,

a We are not to marualle if the Poet profeſſe his ignorance in the creation of man.

b Iapeto] by *Iapetus* is thought to bee meant *Iaphet*, the ſonne of *Noah*, whom antiquitie accounted a holy man, & of the number of the heauenly; like as they account his ſons whom the Poets call *Titans*, to bee more ancient then man-kinde. And amongſt them, one of them was called *Prometheus*, *à prouidentia*, becauſe he was prudent and prouident aboue the reſt.

c This *Prometheus* is celebrated to haue been the framer of man, either becauſe wiſedome is onely belonging to man, or becauſe man was made by ſingular counſell aboue the other creatures; or elſe for that he was the firſt that inſtructed men in the knowledge of the creation, eſpecially of man kinde, how God made him to his image, and ſo as the knowledge of God & all diuine vnderſtanding came from him.

* *Is.*

r *Bred.*

* *That* [*chiefe*] *workeman or framer of things*, viz. *God*

* *Originall or fountaine*, viz. *the cauſe or author.*

r *The world after the* Chaos.

* *Freſh or new.*

* *Drawne aſunder, or diuided.*

r *Neere vnto it by kin, as comming out of the ſame maſſe, or framed together.*

* *mixed.*

* *Waters.*

* *He who was ſowē* [*or begotten, or deſcended*] *of* Iaphet.

* *Hath faſhioned* [*or framed*] *vnto the image* [*or likeneſſe.*]

* *Gouerning all things.*

* *The other liuing creatures.*

* *Doe looke vpon or behold the earth.*

earth * downeward,

* *Prone or inclining downeward, or groueling.*

He gaue him a lofty countenance to looke vpward,

And commaunded him to behold the heauens.

d He gaue to man * a lofty countenance, & commãded him to * behold the heauen, and to lift vp his * face vpward to the skies.

* *Mouth* [viz. *a countenance*] *looking vpward or high.*

* *See or looke to.*

* *Countenances erect to the ſignes or ſtarres.*

d This ſhape of man after this ſort, ſheweth to what end he was created, to wit, to the acknowledgment of God and the contemplation of heauenly things; which appertaineth to no other of the creatures.

Thus finally for a concluſion hereof hee ſheweth that the earth which had been ſo lately before framed out of the *Chaos*, was both brought into forme & alſo men made out of it; out of whoſe diuers conditions follow the foure diuers ages of the world.

So the earth which (*r*) had beene * but preſẽtly before * vnwrought and without * forme,

r *Was.*

* *Euen now.*

* *Rude.*

* *Image, frame or ſhape.*

Being * changed put vpon it the vnknowen * ſhapes of men.

* *Conuerted or turned.*

* *Figures.*

Fable III.

e Of the foure ages of the world, viz. the Golden, Siluer, Brazen, & Iron ages: and first of the golden age.

In this Fable *Ouid* declareth how mankinde increasing the world degenerated, waxing worse and worse by little and little vntill the floud, which God brought to purge it withall, which that the Poets might signifie, they fained this Metamorphosis of ages, before the floud.

f THe golden (*r*) age is (*r*) sowen first: which * obserued * fidelity and vpright dealing, * without any reuenger, of the own accord w^th- out (*r*) law.

The first whereof in regard of the rest was a golden age, as he sheweth how.

This obserued faithfulnesse and vpright dealing without any compulsion.

* There was no punishment nor feare: *Al.* nor *g* threatning wordes were bound in fixed brasse; neither yet * did the suppliant company feare the * face of the

That there was neither punishment, nor feare, nor yet any law.

None feared the face of the Iudge, for that there was not any malefactour.

e This fable of the foure ages seemeth to bee an imitation of the History in the second Chapter of *Daniel*, concerning the image which *Nebuchadnezzar* saw in his dream, which was of foure sorts, expounded of the foure Monarchs, here applyed to the foure ages of the world.

f The first age is said to haue beene golden, both in regard of the nature and goodnesse of men then, & also for the easinesse of their liuing & quietnes, in regard of the rest which followed.

g Lawes were ingrauen in brasse, that they might indure long, and hanged vp or fastened vpon the walles, that they might be publikely read of all.

r *Time.*

r *Begun or made of the manners of men.*

* *Loued or maintained.*

* *Faith and right, viz. faithfull and iust dealing, honesty.*

* *With no reuenger, or none being to reuenge, viz. without any punishment or iudge.*

r *Lawes.*

* *Punishment and feare were away.*

Al. *Nor bondes threatning the necke were bound in brasse, viz. lawes ingrauen in brasse.*

* *The suppliant company did feare, viz. prisoners or offenders humbly prostrate on their knees.*

* *Mouthes.*

But all liued in securitie, without any execution of Iustice.

their Iudge: but they were (r) safe without iudge.

r *Secure and safe from all iniury.*

There was then no Nauigation.

Al. The (r) Pine cut out of her mountaines, had not yet (r) descended into the (r) liquid waues,

Al. *The Pine not yet cut out &c.*
r *The ship made of Pine tree.* Met.
Mar.
r *Gone downe.*
r *Moyst waters.*

No ships nor saylings.

that shee might *goe to see the h (r) straunge *world;

* *Visite.*
r *Vnknowen, or far off.*
h *Peregrinus, à peragrando.*
* *Orbe, or compasse of the world, viz. forraine Countries.*

Men knew no countries but their owne.

And (r) mortall [men] *knew no *coasts *but their owne.

r *Men.*
* *Had knowen.*
* *Shoares.*
* *Besides their own.*

There were no wars. No fortifications of Townes by ditches, wals, or the like.

i * Deepe trenches * did not as yet compasse about the k towns.

* *Steepe. downe ditches.*
* *Compassed not the townes as yet.*
i *Præceps fossa, vnde se quis præcipitem dare possit.*
k *Oppidum, ab ope danda in belli periculis.*

No instruments of warre, as Trumpets, Cornets, or such like.

* There was no Trumpet of straight [brasse] * no hornes of bended brasse.

* *[There was] not a Trumpet &c.*
* *[There were] not hornes of bended or bowed brasse, viz. horsemens Trumpets, or Cornets.*

No Helmets, nor Swords.

* No helmets, not a sword.

* *Not helmets.*
* *There was not any sword poynt.*

* The nations liuing (r) securely did * follow continually

* *The secure Nations.*
r *Without care or feare.*
* *Finish.*

tinually their * pleasant ease, without (r) vse of the souldier.

All Countries liued at their ease in quiet security, without any need of souldier.

Also the earth it selfe [as yet] (r) free and vntouched with the (r) harrowe, nor * cut with any (r) Shares, * yeelded all things * of it selfe.

The earth brought forth all things of it selfe without any tillage or husbandry.

And they being content with meats * prepared without any labour,

The people were content with that which the earth brought forth without any labour.

Gathered * Seruice-berries and * Straw-berries growing in the mountaines,

They liued on Seruice-berries, Straw-berries,

And * Hawes, and also * bramble-berries sticking in the * rough (r) bushie places:

Hawes, Bramble-berries.

And [likewise] (r) Acornes wch * fell from the (r) broad spreading

Acornes, and other kinde of fruites.

* *Soft ease, viz. quiet and easie labours, or sweet pleasures.*
r *Helpe, or need of the souldier, viz. without warre.* Miles vel à mille, vel quòd minimè mollis, κατὰ ἀντιφρασιν.
r *Without tillage.*
r *Any instrument wherewith to cut the earth.*
* *Wounded or broken vp.*
r *Ploughs.*
* *Gaue * by it selfe, viz. without any husbandry.*
* *Created, no man compelling.*
* *The young, or fruit of the Arbute or Seruice tree.*
* *Mountaine straw-berries.*
* *Hawe-berries or berries growing on the hawthorne.*
* *Mulberries.*
* *Hard, viz. sharpe.*
r *Thickets.*
r *Mast of the Oke.*
* *Had fallen.*
r *Okes dedicated to Iupiter.*

ding tree of *Iupiter*.

The Spring was continuall, without any varying the times of the yeare, pleaſant with warme Weſt windes, which cauſed the flowers to ſpring vp without ſeeds.

* The ſpring was continual, & the *Al.* * pleaſant Weſt (r) windes (r) cheriſht the flowers (r) bred without ſeede, w^th^ [their] warm blaſts.

The earth fruitfull with all kindes of fruits of it ſelfe.

* Forth-with alſo the (r) vntilled earth *brogh forth (r) fruits:

That the fields were loaden with Corne, without any renewing or husbandry.

* The field not renued (r) was white with (r) ful *eares of corne.

The riuers ran with milke and Nectar,

(r) Now * riuers of milke, now the riuers of *Nectar *ran.

And honey dropped from the trees.

And ſo he concludeth the fable of the Golden age.

And yellow * honey * dropped down (r) frō the green holme.

* *There was an eternall ſpring, viz. no varying of times.*
Al. * *The Weſt winds being pleaſing, milde, quiet or calme, with warme blaſts.*
r *Windes continually blowing, or ayres.*
r *Brought forth.*
r *Growing of themſelues.*
* *Afterwards or by and by.*
r *Vnhusbanded.*
* *Bare.*
r *Corne.*
* *Neither the field renued, husbanded, &c.*
r *Waxed white or hoarie.*
* *Heauie.*
* *Awnes or beards of corne put for the whole eare.*
r *Now ran the riuers of milke, &c.*
* *Floods, or riuers of milke [went.]*
* *Drinke of the Gods, or moſt pleaſant wines.*
* *Did goe, or went.*
* *Honeyes.*
* *Diſtilled.*
r *From euery tree.*

FAB. IIII.

Of the other three ages, viz. the Siluer, Brazen, & Iron ages: & first of the siluer age, wherein Iupiter *contracted that perpetuall spring, diuiding the yeare into foure parts.*

l AFter that * *m* * *Saturne* was sent into the darke *n* dungeons of hell,

The world was (*r*) vnder *o Iupiter*, and the siluer * age * succeeded,

Worse then golde, more (*r*) pretious then the * yellowe Brasse.

[This]

l For the occasion of this Fable of *Saturne* sent into hell, *Sabine* thinketh it to haue byn taken from the profundity of the aire: because *Saturne* is the highest & farthest remoued from the earth of all the Planets, and that the wonderfull height of the ayre is called *Tartarus*.

m *Saturnus quasi satur annis ob ætatem immensam.*

n *Tartarus à ταρασσω, quia ibi omnia conturbata & confusa.*

o *Iupiter* is said to haue beene the sonne of *Saturne*, & *Ops*, and borne at the same birth. That hee expelled his Father out of the Kingdome of *Creete*. That he was valiant and wise, whereupon, after his death, he was honoured for a God, and called Father and King of Gods.

* [*But*] Iupiter *contracted the times of the anciēt spring: after that* Saturne *being sent into dark hell, the world was vnder* Iupiter, *&c.*

* Saturne *being sent into the darke hell*, viz. Saturne *being dead, or after the death of* Saturn, *for they who dye are said to be sent into hell.*

r *Vnder the gouernment of* Iupiter.

* *Issue* [*of spring or progeny*] *came in or entred in.*

* *Came vnder or came in, or entred in.*

r *Better.*

* *Deepe yellow, er red shining brasse.*

In this Fable *Ouid* being to speake of the other three ages, sheweth that after the golden age, wherein *Saturne* raigned, followed the siluer age, in which *Iupiter* his sonne raigned.

This siluer age hee describeth,

1. To haue beene worse then the former golden age, but more pretious then the brazen age which followed.

2. That this *Iupiter* now raigning contracted the ancient spring.

[This] *Iupiter* (*r*) contracted the times (*r*) of the anciẽt spring.

r Shortned, or drew in and abridged.
r Of that continuall spring which was in the golden age.

Diuiding the yeare into foure parts, viz. Winter, Summer, Autumne, and Spring.

And hee * digested the yeare by (*r*) foure spaces, by Winters & * Summers, & *p* * inconstant autumns, and *q* a short spring.

** Exacted or finished, viz. diuided or measured.*
r Foure measures of times or parts, euery one consisting of three moneths.
** Heats of the weather.*
** vnequall.*

p *Autumns* or Haruests, are called vnequall, because they are more vnconstant, sometimes hot, sometimes colde.
q The spring is said to bee short, in regard of the ancient spring in the golden age.

3. That then first the ayre began to bee scorched with the heate in Summer.

Then first the ayre being (*r*) burnt with * drying heat,

r Scorched.
** Dry heat, viz. feruent or vehement heate, drying all things.*

And the waters to be frozen with the windes in Winter.

* Beganne to glowe, and the * ise hãged being (*r*) congealed wth the (*r*) winds.

** Glowed like a coale, or waxed hot.*
** Ise bound with the winds hanged.*
r Frozen, viz. the North-winde, and other colde windes.

4. That now men began first to seek them houses, to saue themselues in from the violence of the weather.

Then [men] first * got into houses * caues were [their] * houses,

** Went vnder, or went into.*
** Caues [or holes of the earth, dennes] haue beene.*
** House.*

That their houses were at the first but dens of the earth, thicke shrubs and hurdles.

And thicke (*r*) shrubs, and (*r*) rods * tyed with pillings of trees.

r Bushes.
r Windings tyed with barks of trees, viz. hurdles made of rods.
** Ioyned with a barke, viz. tyed or bound together.*

Then

† *Ceres* daughter to *Saturne* and *Ops*, is said to haue first deuised sowing of corne, which before grew wilde, for which shee was honoured as a Goddesse.

Then first the sowing of Corne and husbandry was inuented.

Then first
* Ceres *seeds*, or *seeds belonging to* Ceres.
the seed corne
* *Are ouerwhelmed.*
was couered
† *With long furrowes.*
(†) in long furrowes, and the
† *Oxen.*
(†) bullocks groned being preſſed wth the yoke.

After the ſiluer age ſucceeded the brazen age, worſe then it:

† *The brazen age being the third ſucceeded after that.*
(†) The third
* *Of-ſpring.*
* age being made
* *Brazen.*
of braſſe ſucceeded after * that,
* *That ſiluer age.*

Wherein men waxed more cruell in diſpoſition, and more forward to warre and bloudſhed.

More cruell in
* *Wits.*
* diſpoſition, and
* *Ready.*
more * forward
* *Horrible or bloudie.*
to ſ * dreadfull
* *Armes or weapons.*
* warres;

ſ *Horrida arma q. horrorem incutientia.*

Yet this was not ſo wicked, as that which followed.

Yet not * miſ-
* *Wicked, vngratious.*
chicuous. The
* *Is [made of] &c.*
laſt [age] * is of
hard iron.

Then in the laſt place hee declareth how the laſt age of all ſucceeded, which he calls the iron age, for that it ſeemed to be made of Iron. Wherein all kinde of wickedneſſe burſt forth, modeſty, truth and fidelity, *viz.* all vertue and honeſty departed.

† *[And] forthwith an age of a worſe metall burſt forth into all villany.*
(†) Forthwith
* *Miſchiefe or villany not to be ſpoken of.*
all * wickedneſſe
† *Brake out.*
(†) burſt into an
† *Time.*
(†) age of a worſe
* *Veine or Myne.*
* metall.
† *Modeſty.*
(†) Shamefaſt-
† *Faithfulneſſe or faithfull dealing.*
neſſe and truth
and (†) fidelity
fled away.

Into the place
* where-

And in place thereof ſucceeded all kinde of vice, as deceit, treacherie, violence, and wicked couetouſneſſe.

* whereof * there came both fraud and deceit,

And alſo treachery, and * violence, and *t* a wicked * deſire of getting.

* *Of which*, viz. *ſhamefaſtneſſe and truth &c.*

* *Both fraudes and guiles, and lying in wayt priuily, and violence and a wicked deſire of hauing came vnder, or entred in.*

* *Force.*

* *Loue of hauing.*

t Here is a briefe deſcriptiõ of couetouſnes, which is therefore called a wicked deſire of getting or hauing riches, becauſe it inforceth man to all kinde of wickedneſſe, and makes him wicked, whence it is called the mother of all euils.

And then the Mariner for greedineſſe of gain durſt venture himſelfe to the raging ſeas, thogh he neither knew winds nor ſeas.

The Mariner * hoiſted vp the Sayles to the winds, *although he yet knew thẽ not well: and the *u* (*r*) Keeles wch had (*r*) ſtood long in the high mountains *bounſed (*r*) in the vnknowen *waues.

* *Neither had hee knowen them well as yet*, viz. *he knew not the violence or danger of the winds, or how to preſerue himſelfe.*

r *Ships.*

u Keeles or bottoms of the ſhippes for the whole ſhips.

r *Stood long*, viz. *whileſt the trees growed there.*

* *Leaped vp and downe, or daunced,*

r *With or amongſt the vnknown waues.*

* *Floods.*

Then men began to meaſure and bound out their grounds,

Alſo the wary *Surueier* bounded [his] ground with a long * limite, being common before, as the * light of the Sunne, and of the ayre.

* *Meaſurer of grounds.*

* *Marked out.*

* *Bound, frontier, or ditch.*

Which before time had beene as common as the ſun or the ayre.

* *Lights.*

Neither onely the rich ground *was

* was asked corn, and due * nourishment, * but men went into the bowels of the earth.

And x riches which * it had (r) hid deepe, & (r) put vnto the Stigian shades, are digged out, being the (r) prouocations of euils.

And now * hurtful (r) iron, & golde y more hurtful then iron came abroad, warre comes forth, which z fighteth (r) with them both.

And * shakes his (r) ratling armour with a bloudy hand.

* Men liue of rapine, *Al.* the guest [is] not safe from his host.

Men

Then also men began to seeke for corne, and all manner of nourishment of the earth by husbandry.

And then they digged into the depth of the earth for gold and siluer, and all kinde of metall.

Whence riches the prouocations of all mischiefes were got out of the earth.

Then also was iron found out, whereof swords and other weapons of war are made, and then came golde abroad, farre more hurtfull then iron.

And finally warre which is managed with them both.

Which warre is described by the ratling of armour, and sheading of bloud.

Then men began to liue by rapine,

That the guest could not bee safe from his Host.

* *Was required for*, viz. *corn was sought for of the ground.*
* *Nourishments.*
* *But it is gone of men into the bowels of &c.* viz. *men digged deepe for riches.*

x *Opes.*] Riches are said to haue the name of *Ops*, *Saturnes* daughter, by which the earth is signified, out of which all riches are gotten.

* [*The earth*] *or God or nature had layed lowe in the earth.*
r *Layed almost as lowe as hell.*

r *Stirrers vp of many euils.*

* *Hurtfull iron had come forth, &c.*
r *Weapons made of iron.*

y *Nocentius.*] Gold is said to be more hurtfull then iron, because most hainous and shamefull wickednesses are committed to get gold.

z *Pugnat vtroq;.*] These are as it were the sinnowes of warre: these (chiefly gold) carry away the victory.

r *With weapons and with gold.*

* *Smites together.*
r *Rustling*, viz. *ringing or making a noyse.*

* *It is liued of that which is snatched* [*or which is gotten by rapine.*]

Al. The host is not safe from [his] guest, viz. from all danger by his guest.

Nor the father in law from the sonne in law.

The father in lawe [is not safe] from [his] sonne in lawe, and the *agreemẽt of bre thren is (r) rare.

* *Fauour*, viz. *loue, or true affection.*
r *Seldome seene.*

And that it was rare to see brethren to agree.

*The husband watcheth for the *death of [his] wife, *she of [her] husband.

* *The man.*
* *Hangeth or houereth ouer.*
* *Destruction.*
* *She [houereth] for the destruction.*

The husband seeking the death of the wife; the wife, of her husbād.

The (r) terrible step-mothers doe (r) mingle a* black (r) wolfbane.

r *Cruell towards their step-children.*
r *Prepare.*
* *Pale or wan.*
r *Poyson, making blacke.*

The step-mothers cruelly practising the death of their step-children by poyson, and all other wicked deuices.

The Sonne b* (r) pries into his Fathers yeers before his day.

* *Inquires.*
r *Inquires how long his Father shall liue.*

The sonne inquiring and seeking by magicall and wicked arts, how long his Father should liue.

Piety lyeth ouercome, and the virgin c Iustice, the last of the heauenly (r) inhabitants, left the earth* imbrued in bloud.

* *Godlinesse lieth ouercome [of vngodlinesse] or trampled vnder foot.*
* Astræa.
r *Vertues or heauen dwellers.*
* *Wet with slaughter.*

Then began all true godlinesse to bee troden vnder foote.

Then Iustice which before had beene vntouched betooke her selfe into heauen, leauing the earth imbrued in bloud.

a *Aconitum* is a very venemous hearbe, first bred (as Poets faine) of the frothing of the dog of hell amongst the rockes or crags.

b Inquires of diuiners, sorcerers, mathematicians, and the like.

c *Astræa*) is said by some to haue beene the daughter of *Astreus*, a most iust Prince, for whose equity shee was called Iustice, and is said to haue been taken into heauen, and is placed in the Zodiack, & called *Virgo*.

Fable V.

* *Of the fight of the Giants.*

* *Of the battell which the Giants prepared against the Gods.*

In this Fable the Poet sheweth, that the earth thus defiled, and iustice gone of it,

* *Skie.*

r *Safe.*

And least the high *heauē should bee more (r) secure then the earth,

Least the heauen should bee more secure then the earth,

* *Men*] *say.*

* *Giants to haue affected*, viz. *vehemently desired*, or *set vpon.*

* *The heauenly kingdome.*

* *To haue built vp.*

* *Carried together.*

d *Gigantes.*] Giants were properly men of huge bodies, said to be the Sonnes of the the earth, without father, hauing serpents feet. But these indeed were wicked men, despising the Lord, and so said to goe about to driue God out of heauen.

* They say that d * Giants did e affect *the kingdome of heauen,

And *built vp mountains *heaped vp vnto the high skies.

Men say that Giants began to affect the very kingdome of heauen it selfe, to subdue it, and rule in it, hauing driuen out the Gods.

And to this end and purpose to haue heaped mountaines one vpon another, whereby they might climbe vp into heauen.

e *Affectare.*] Signifieth to desire something vehemently, which a man cannot attaine vnto.

r *Iupiter.*

* *Brake in pieces* Olympus *with his thunderbolt, sent downe.*

Then (r) the Almighty Father * sending downe his thunderbolt, brake in pieces *f Olympus*, and (r) smit out *g Pelion* lying vnder *Ossa.*

2. How *Iupiter* the King of heauen, with his thunderbolts brake downe and dasht those hils in peeces.

f *Olympus* is a most high hill of *Macedonia.*

r *Cast downe, or dashed in pieces*, Pelion *lying vnder* Ossa.

g *Pelion* and *Ossa*, are knowen mountains of *Thessalie.*

When as their * cruell

And with them ouerwhelmed the direfull bodies of those monsters.

* cruell bodies lay ouerwhelmed with their owne (r) vast weight,

* *Horrible, or direfull, or terrible.*

r *Greatnesse.*

Which bodies of theirs thus crushed with the weight of the hils, and of their owne vastnesse,

Imbrued the earth with their bloud.

3. How the earth thus soked with that warme bloud gaue life thereunto.

* They say that the earth waxed wet being dashed wth much blood of [her] sonnes, and that it animated the warm bloud.

* *Men say the earth besprinkled [or imbrued] with much bloud of her sonnes, to haue waxed wet, and to haue animated [or giuen life to] the warme bloud.*

And thereupon, least no monument of those Giants should remain,

And least no monuments of their progenie should remaine;

That the earth so steeped and animated with their bloud, turned into the shapes of men.

h * That it turned [it] into the shape of men:

* *[It] to haue turned into the face [or shape] of men.*

h This bloud turned into the shapes of men, and not of Apes (as some thought) for that they were such contemners of the Gods, so violent and greedy of bloud, which Apes are not.

Which of-spring of theirs proued also contemners of the Gods, and most cruell and bloudily minded,

* and moreouer that that same * of-spring [was] a contemner of the Gods, and most greedy of cruell slaughter.

* *But also that.*

* *Stocke, race, or linage.*

Propago *is properly the stocke of an olde Vine, out of which many young shutes come.*

That any might know them to haue beene bred of bloud.

And was violent: that (r) you might know it to be bred of bloud.

r *Any one might knowe.*

Fab. VI.

Of Lycaon *turned into a Wolfe.*

This cruelty of theirs is shewed by the example of *Lycaon*, whome *Iupiter* turned into a Wolfe for his bloudy tyranny in this manner.

WHich things * when * *Iupiter* sawe (r) from his high Tower.

That when *Iupiter* from his high throane beheld this their cruelty, hee gaue a deepe groane.

(r) He sighes: and * reuoluing in his mind, the * (r) odious banquets of i *Lycaons* Table, not yet (r) divulged, (r) the fact being * new;

And pondering or reuoluing with himself the cruelty practised by *Lycaon* at his table, in setting mens flesh before his guests, the fact being lately committed, and not yet divulged,

He conceiueth in his minde * very great indignation * beseeming *Iupiter*.

Hee first conceiued high indignation, beseeming his Maiesty.

And calleth a councell [of the Gods:] (r) no delay (r) with-held thē being called.

And forthwith called a councell of the Gods, who came immediately to consult hereof.

* *After that.*

* *Father* Saturnius, *viz.* Iupiter, Saturnes *sonne.*

r *From the top of heauen.*

r *Hee fetched a sigh or deepe grone.*

* *Relating or shewing, or oft thinking of.*

* *Filthy.*

r *Shamefull fact at* Lycaons *table.*

r *Made knowne, or spread abroad.*

r *Because the fact was not yet made knowen.*

* *Fresh, viz. newly committed.*

* *Exceeding great angers.*

* *Worthy of* Iupiter.

r *They came without delay.*

r *Did hold.*

i *Lycaon* king of *Arcadia*, and sonne to *Pelasgus*, is reported not only to haue killed his guests, but also to haue vsed to set them at his banquets before other strangers to bee eaten: which when *Iupiter* had found by experience, he both burnt his house, and turned him into a Wolfe. Some thinke that this was fained, for that *Lycaon* did sacrifice a childe vpon the Altar of *Iupiter*. *Lycaon* of λυκος signifying a Wolf.

Heere first the Poet takes occasion to set out the way to *Iupiters* Court.

1. That it is aloft, & apparant to all in a clear heauen.

2. That it is called *via lactea*, notable for shining whitenesse.

3. That the Gods go that way to *Iupiters* house.

4. That on both sides of this way are the houses of all the other greater Gods, as *Mars*, *Mercury*, &c. continually frequented, & their gates standing euer open.

5. That the multitude of their lesser or inferiour Gods haue their houses further distant from it. But the chiefe of the gods haue their houses in the front of that way.

k There is * a lofty way* (*r*) apparant *Al.* in a cleare heauen.

* It is called *Lactea* [or milky] *l* (*r*) notable by the very whitenesse.

*This way the Gods goe vnto the Palace of great *Iupiter*,

And to [his royall] house.

* The Courts of the *m* noble Gods are frequented (*r*) the gates standing euer open, on the right hand, and on the left.

(*r*) The cõmon sort [of the gods] (*r*) inhabiteth * distant in places: * the potent * & glorious heauẽly peeres * haue placed their houses in the front.

* *A way aloft.*
* *Manifest*, viz.
r *Shining brightly.*
Al. *The heauen being cleare.*

* *It hath the name* Lactea, viz. *the milky* [*way*] *or* Lactea *hath the name.*
r *Notoriously knowen, or easie to bee noted and knowen.*
* *This* [*way*] *is the iourney for the gods to the roofes of the great thunderer*, viz. Iupiter, *or the iourney for the Gods*, &c.

* *The Courts before the houses.*

r *With open gates.*

r *The inferiour sort.*
r *Haue their dwelling.*
* *Diuers, or separate in places.*
* *The mighty heauen-dwellers.*
* *And the famous, or noble.*
* *Haue set their houses from the front, or rather towards the forepart of the* via lactea.

k The milky circle.

l Of all other circles in heauen, it alone may be seene with the eyes.

m Nobilium.] These were called the greater Gods of the heathen, as *Mars*, *Apollo*, *Neptune*, *Mercurie*, &c.

n *Hic locus.*] The Poet ſeemeth to allude to the Palace of *Rome*, wherein the Emperours and chiefe Peeres had their houſes thus placed. *Palatium* was one of the hils of *Rome*, where were moſt ſtately buildings of the Emperours, whence all ſuch are called *Palatia* of *mons palatinus.*

o *Sceptro.*] The Scepter is a ſtaffe which Kings vſed to leane vpon. It is chiefly attributed to *Iupiter*, the King of Gods and men. *Sceptrum παρὰ τὸ σκήπτεσθαι hoc eſt, ab innitendo*, becauſe Kings ſtanding vſed to leane vpon their Scepters.

p *Iupiters* Oration to the Gods, wherein hee ſheweth that all mankinde was worthy to be deſtroyed, ſith the very Gods themſelues were not free from their trecheries and outrage; When as *Lycaon* was not afraid to lay hands vpon *Iupiter* himſelfe, being the father both of Gods and men. Hee maketh them alſo attentiue, ſetting forth both the hainouſneſſe of the thing, and his own care for their ſafety.

n This is the place which * if I may ſpeak boldly,

* *If boldneſſe may be giuen [or graunted] to my words.*

* I need not feare * to call the Palace of the great heauen.

* *I cannot*, viz. *I would not bee afraid.*

* *To haue called.*

* Then when the Gods ſat * in a Marble inner roome,

* *Therefore where.*

* *In their inner roome paued with marble ſtone.*

He being higher in place, and leaning vpon his Iuorie o Scepter,

* ſhak't oft the terrible * buſh of his head, wherewᵗʰ he *(r)* moued [both] the earth, Sea, and * Heauen.

* *Moued [or ſhook] both thrice & foure times.*

* *Buſh of haire or lockes*, viz. *haire.*

r *Makes to quake.*

* *The ſtars or ſigns of heauen*, viz. *the whole heauen.*

* And after he ſpake thus with great indignation.

* *And then he looſed [or opened] his diſdaining mouths in ſuch manner.*

p * I was not more * carefull for the kingdom of the world at that time * wherein

* *I haue not beene.*

* *Doubtfull or troubled.*

* *In which.*

6. That ſuch is the ſtate of that way, that the Poet proteſteth that he would not be afraid to call it the very palace of heauen.

After this deſcription of the way wherby the Gods came to *Iupiters* houſe, and that they were now ſet in an inner roome, paued with Marble,

That *Iupiter* placed in his throane aboue them all, and leaning vpon his Iuory Scepter, ſhaked firſt the terrible locks of his head, with which hee made both Earth, Sea, and Heauen to tremble.

And after that ſpake with great indignation.

Where is ſet out *Iupiters* Oration to the Gods, in which hee laboureth firſt to make them attentiue, by his care of the world, and of preſeruing the Gods that yet remained in the earth. And this by compariſon.

That hee was not more carefull for the kingdomes of the world at that time whē the Giants sought to inuade and conquer heauen.

in euery one of *q* the snake-footed [giants] * was ready to laye [their] hundreth * hands vpon (*r*) the heauen * which they indeuoured to surprize.

q The Giants are said to haue snakes feet for their hellish deuices, & a hundreth hands for their violence.

* *Prepared [himselfe] to cast on his hundreth armes to heauen, taken or surprised.*

* *Armes.*

r *The Gods dwelling in heauen.*

* *Being captiue, viz. taken, subdued, or conquered.*

Because although that was a cruell enemie, *viz.* the Giants, yet that warre depended but onely vpon the Giants as vpon one bodie, and so he had to doe but onely with thē, to destroy them. But now, that hee must bee inforced to destroy all mankinde in the whole world, all being becomne corrupt and rebellious against him, so farre as sea and earth extended.

For although [that enemy was cruell, yet that warre depended of * one body & of one (*r*) beginning.

* *One body [of the Giants] that is, one kinred or flocke.*

r *Of-spring of the Giants.*

r Now * I am to destroy [all] man-kinde * as far as the *s* * Ocean roareth about the whole world: *t* I sweare by the * infernall riuers, * running vnder the earth from (*r*) the Stygian groue,

* *[All] the mortall kinde is to bee destroyed of me.*

* *What way.*

* Nereus *soundeth about*, viz. *maketh a noyse about with his waues.*

* *Flouds beneath.*

* *Sliding.*

r *The wood hanging ouer the riuer* Styx.

r The manner how Magistrates should proceed in punishing, euen as the Chirurgian with limbs past cure.

s *Nereus* a God of the Sea, put for the Ocean Sea, compassing the world.

t Hee sweares by *Styx* the riuer of hell, as the Gods vsed to doe, for that they feared to deceiue the God thereof.

u All

* This was the reason why the Consuls of *Rome* had a bunch of rods tyed vnto an Axe carried before them, to signifie that lesse offences are to be corrected with rods, but that wickednesse that cannot be helped is to bee vtterly cut off.

x These were worthy Nobles which were accounted greater then men, yet lesse then Gods.

y These Faunes are supposed to haue beene some kind of Baboons, Munkies, and the like, which the poore people seeing but seldome thought to bee Gods. For they are reported to haue beene little dwarfes, with crooked Noses, hairy bodies, Goats feete, and some of them hauing two hornes. These vsed oft to daunce, with other such like wanton gestures.

Sabine maketh a doubt of it, whether they were men or diuels.

* *All things.*

* *Before.*

* *Tryed.*

r *The wound that cannot be cured.*

* *Sword point.*

* *Sincere, viz. whole and vncorrupt.*

* *Bee drawen to [a like corruption]*

* *There are to mee halfe Gods, there are rurall diuine powers.*

r *Faunes, Satyrs, & Syluanes were accounted countrey Gods.*

r *Nymphes, were supposed Goddesses, and they of sundry sorts, according to the places which they are said to inhabite.*

* *Count worthy.*

r *At least.*

* *Earths, lands, or Countries.*

r *Gods inhabiting the heauens.*

n * All meanes [are] * first to bee * assayed, but (r) the vncureable wound is to bee cut off with the * sword, lest the * sound part * be corrupted.

x * I haue halfe Gods, I haue countrie Gods, y (r) Faunes, and (r) Nymphs, & Satyrs, and also Syluans, wch inhabite the moũtaines.

That howsoeuer all meanes were to be tried first for preuenting hereof, yet sith all mankinde was becomn now as an vncureable and a desperate wound, they were all to bee cut off, for feare of corrupting that one part, which yet remained sound.

For that hee had yet in the earth halfe Gods, and countrey Gods, as Faunes, Nymphes, Satyrs, gods of the woods and mountaines.

Whome because we doe not as yet * vouchsafe the honour of heauen,

[Yet] (r) certainely let vs suffer them to inhabite the * earth, which wee haue giuen them.

Whome becaus hee did not yet vouchsafe the honour of heauen to dwell there, yet he would haue them to inhabite the earth which he had giuen them, quietly and safely.

O ye (r) supernall Gods, do yee belieue that they

Then turning his speech more specially vnto the Gods there present, asketh of them

whether they thinke that thoſe other halfe Gods, & the reſt, could poſſibly bee ſafe in the earth, when as *Lycaon* durſt plot miſchiefe euen againſt himſelfe, the great God, hauing the thunderbolt in his hand, to be auenged of all his enemies, and who was chiefe of all the Gods, hauing all of them vnder him, euen theſe themſelues.

Hereupon the Poet ſhewes the effect of his ſpeech, how they all ſtormed, asking earneſtly for him who durſt attempt this.

Then ſets out the manner of their murmuring by a fit ſimilitude: That like as when certaine wicked conſpiratours ſought to extinguiſh the famous name of the *Romans*, by murdering *Auguſtus Cæſar*, as they had done *Iulius Cæſar* before, all mankinde was aſtoniſhed with the terrour of the ſuddaine feare, and the whole world did dread exceedingly, ſo did they diſdaine.

they can be ſafe enough.

When z *Lycaon a* * notorious for cruelty, hath * plotted miſchief * [euen] againſt *b* me, *c* who both * poſſeſſe and gouerne the (*r*) lightning * and [euen] you [your ſelues.]

They all * fretted together, and * (*r*) earneſtly ask with vehement deſire for him who durſt doe ſuch things. * Euen ſo as when [that] wicked * band * raged furiouſly to extinguiſh * the name of the *Romans* in the bloud of the *Cæſars*.

[All] mankind was (*r*) aſtoniſhed with

* *Knowen or noted for, or famous for it.*

* *Built,* [viz. *contriued or practiſed*] *treacherie* [*or treaſon.*]

* *To me.*

* *Haue and rule.*

r *Thunderbolt.*

* *Who doe poſſeſſe and rule you.*

* *Require earneſtly with ardent* [*or feruent*] *ſtudies* [*him*] *being bold to enterprize ſuch things.*

r viz. *they asked for him to be puniſhed.*

* *So.*

* *Hand,* viz. *a company of wicked conſpiratours.*

* *Doth cruelly rage.*

* *The* Roman *name in the Cæſarian blond.*

r *Amazed.*

z *Lycaon ἀ λυκος Lupus.*

a The occaſion of the Fable of *Lycaons* cruelty is thought by ſome to bee this, that hauing ordained games for triall of maſteries (in a hill called *Lycæus*) vnto *Iupiter*, whome he therfore called *Iupiter Lycæus*; he there firſt offered an infant vnto *Iupiter* vpō his Altar, which cruelty made him notorious and odious to all, as eating mans fleſh, & ſo entertaining *Iupiter*.

Others thinke it to bee for murdering one of the hoſtages of the *Moloſſians*, and offering him in ſacrifice to *Iupiter*; and ſo deuouring them as ſheepe, the Poets faine him to be turned into a Wolfe, alluding to his name.

b This is thought to be ſpoken in fauor of *Auguſtus Cæſar*, who eſcaped the treachery againſt him; Not of *Iulius Cæſar*, who was ſo murdered.

c The name of the *Romans* was becomne famous, by the worthy acts of *Iulius* and *Auguſtus Cæſar*, which was ſought to bee extinguiſhed in *Auguſtus Cæſar*, ſo conſpired againſt to be murdered cruelly, as *Iulius Cæſar* had beene before.

with ſo great a terrour of [ſuch] a ſudden *downfall, & the whole world (r) did dread exceedingly.

*Ruine [or vtter ouerthrow] [intended or ready to haue beene executed].

r *Was horribly afraid, or trembled with feare.*

Afterwards, turning his ſpeech to the Emperour *Auguſtus*, ſheweth *Iupiters* acceptation hereof, that this loue and piety of the Romans, for being auenged on thoſe conſpiratours, was no leſſe pleaſing to *Auguſtus* himſelfe, then that was to *Iupiter*.

d The religion & loue of thy people of *Rome*, who auenged the conſpiracie againſt thee, is no leſſe acceptable to thee, then the indignation of the Gods was to *Iupiter*, for the intendment againſt him.

This ſheweth, the former to be meant of *Auguſtus Caſar*.

d Neither (oh *Auguſtus*) [is] the piety of thy [(r) Romans] leſſe * pleaſing vnto thee

r *Subiects of* Rome.

* *Acceptable.*

And then how *Iupiter* ſtaid the murmure of the Gods, inioyning them ſilence both by his ſpeech and hand: & how all of them kept ſilence.

Then that * was to *Iupiter*; who after that he had repreſſed the murmure of the Gods *e* * with [his] ſpeach and hand; * all of thē kept ſilence.

* *Hath beene.*

e The Poet expreſſeth the geſture of them who command or cauſe a ſilence.

* *With voyce.*

* *They all held their peace.*

And after that the noiſe was repreſſed by his grauitie, that *Iupiter* ſpake to them all againe, quieting them in this manner. That, that bloudy *Lycaon* had paied dearely for it, and therefore that they ſhould not bee any further carefull, nor fret themſelues about it:

After the * noiſe was (r) ſtayed, being repreſſed by the grauitie of the (r) Regent,

* *Clamour.*

s *Huſht.*

r Iupiter *their gouernour.*

Iupiter againe brake off the ſilence with this ſpeech.

(r) He

And to giue them full content, he relates vnto them both the horrible fact which *Lycaon* had committed, and how hee tooke vengeance of him.

(r) He indeed hath * payed for it, * let this care paſſe.

r *That bloudy* Lycaon.
* *Payed the puniſhment*, viz. *hee hath dearely bought it.*
* *Diſmiſſe ye* [*or let goe*] *this care of requiring him to bee puniſhed.*

Notwithſtanding, * I will ſhew what a horrible fact hee committed, and what (r) vengeance I tooke of him.

* *I will teach what* [*was*] *admitted* [*or committed*] [*and*] *what the vengeance is.*
r *Puniſhment for reuenge.*

Herein he ſets downe firſt the occaſion thereof, viz. how the generall cry of the wickedneſſe of that age had comne to his eares.

f The (r) infamie of the (r) time had * comne to our eares:

r *Cry of the ſinnes.*
r *Age*, viz. *of the people of this age or time.*
* *Touched.*

f This ſeemeth to bee a plaine alluſion vnto that ſpeech of GOD which he vſeth to *Abraham*, before the deſtruction of *Sodome*, *Geneſis* 18. 20. 21. and ſo *Geneſ.* 11. 5 concerning the builders of *Babell*, and an imitation thereof.

And ſecondly, how hee (wiſhing the cry to be falſe) came downe from heauen to try it.

Which I * deſiring [to be] falſe, * deſcend from the higheſt heauen.

* *Couetingly or earneſtly wiſhing.*
* *Doe ſtide downe.*

That thus, though he was the great God, yet he did view the earth in the likeneſſe of a man.

And [though I bee the great] GOD [yet] I (r) viewe the earth * vnder the ſhape of a man.

r *Compaſſe about.*
* *Vnder a humane ſhape*, viz. *in the likeneſſe of a man.*

* It is too long to tell, how much wickednes is found euery where: the (r) infamy it selfe* was lesse then (r) the truth.

I had * passed g *Menalus* being * dreadfull * for the (r) dennes of wilde beasts.

And the * Pine-groues of colde *Lycæus*, (r) with h *Cyllenus*.

(r) Afterwards I enter into the * seat and * barbarous house of (r) the Arcadian i tyrant,

* When as now k it drew towards night.

* I signified *that a l God was comne, and the * common sort * began (r) to pray: [but] *Lycaon*

Here hee aggrauates the sinne of all mankinde, that it were too long to tell how much wickednesse hee found euery where, that it was greater then the cry.

And that to the end to search out that notorious and abhominable cruelty reported of *Lycaon*, he passed through *Arcadia*, going ouer *Menalus* that famous hill of *Arcadia*, notable and horrible with wilde beasts, and so ouer *Lycæus* and *Cyllenus*.

And how afterwards he came to the seat and the very house of the tyrant *Lycaon* himselfe.

In the shutting in of the euening.

And caused notice to bee giuen, that the great God was comne.

Whereupon the common sort hauing yet some feare, began to fall to prayer.

* It is a long delay.
* To number or reckon vp.

r Report or cry.

* Hath beene.

r The wickednesse it selfe.

* Gone ouer.

g *Menalus* is a Citie, & famous mountaine of *Arcadia*, named of *Menalus* the sonne of *Arcas*.

* Horrible, or very fearefull to cause horrour.
* With.
r Cruell wild beasts.
* Places full of Pine-trees.
r And the hill Cyllenus.

h *Cyllenus* a mountaine of *Arcadia*, dedicated to *Mercurie*. As *Lycæus* is a mountain there, dedicated to *Pan*.

i Cruell Kings in *Ouids* time were called tyrants, which had formerly beene called kings.

k *Crepusculum* is taken for the twilight, either in the euening or morning, when it is doubtfull whether it bee day or night, of *creperus*, signifying doubtfull.

l *Deum* may seeme here to be taken for *Iupiter*, the great God, viz. father of Gods and men.

r And then, or from hence.

* Seats, or habitations.
* Vnhospital roofes, viz. place vnmeet for hospitality.
r The cruell King of Arcadia, viz. Lycaon,
* When the late twilight drew on the night.
* Igaue signes [or tokens.]
* A God to haue comne.
* Common people.
* Had begunne.
r To adore and worship me.

But that *Lycaon* first derides their prayers.

caon at * first (r) derides [their] godly prayers.

* *In the first [place.]*

r *Scoffes, or laughes at.*

Secondly, glories that he will make an experiment, to try whether hee was a God or no, or but a mortall creature, and that hee would make that past all doubt.

* By and by, quoth hee, I will try by a plain experience, *m* whether he be a God or a mortall [man.] * Neither shall the truth be any more to bee doubted of.

* *I will proue saith he, by and by, by an open difference, or a manifest perill or experiment.*

m He would make it plaine whether hee was a God, or no, thus; because if hee was a God he could not be killed.

* *Neither the truth shall be doubtfull, or to be doubted of.*

And thirdly, prepares for the murthering of him, viz. of *Iupiter* himselfe, by an vnexpected death, to catch him being heauie with sleepe in the night, and so this only experiment of the truth would please him.

[So] he prepareth to (r) destroy mee being heauie with sleep in the night, by * an vnexpected death. This experience of the truth pleaseth him.

r *Kill or dispatch.*

* *A death not thought of.*

Fourthly, that he not yet content herewith, presently cuts the throat of one of the Hostages sent to him from the *Molossians.*

Neither is hee content therewith, [but] hee cuts the throate of one of the (r) Hostages sent * from the *n Molossians.*

r *Pledges, viz. men sent to him for performance of promises.*

* *From the Nation of the Molossians.*

n Molossi were a people of *Epeirus*, of whom *Lycaon*, hauing ouercome them in warre, tooke Hostages, one whereof hee killed that hee might set him before *Iupiter* to banquet with.

And ſo * he did partly ſeeth his ioynts being but halfe dead, [and] partly * roaſted them.

* *He partly mollified [or boyled ſoft] [his] limbs halfe dead, with hot water.*

* *Roaſted [them] with fire put vnder [or put to them.]*

And of him cauſeth part to be ſod, and part roaſted, and ſo to be ſet before him.

Which * ſo ſoone as hee had ſet * vpon the table; * I ouerturned vpon * the Maſters head, *Al.* with a reuenging flame his houſes, being worthy [to bee burnt.]

* *Together.*

* *To the tables.*

* *I ouerturned the roofes, being meete houſes. with reuenging flame vpon the maſter.*
Al. The houſe or houſhold Gods worthy of reuenging fire.

But aſſoone as euer theſe dainties were ſet before him vpon the table, hee forthwith turned vpon that cruell tyrants head his houſe, meet for ſuch a maſter, and conſumed it to aſhes with reuenging fire.

(r) He (r) being terrified flyeth away: & getting the * (r) ſolitarineſſe of the countrey,

r Lycaon.
r *Affrighted with the burning of his houſe.*
* *Silence or quietneſſe.*
r *The woods.*

And then how the wretch being terrified fled away, and getting all alone into deſert woods,

He (r) howleth out, and (r) indeauoureth to ſpeake, but all in vaine: o * from that [time] hee runnes mad: and vſeth his greedy deſire of [his] accuſtomed

r *Howleth wonderfully like a Wolfe.*
r *Aſſayeth in vaine to ſpeake.*
o *Lycaon was driuen into madneſſe becauſe he could not ſpeake.*
* *His mouth getheretha furious woodneſſe from that time.*

Howleth out like a Wolfe:
And endeauouring to ſpeake, but not able, runnes mad with furie.

And inſtead of men fals vpon beaſts, deuouring them as hee was formerly woont to deuour men.

And ſo ſtill delights in bloud.

cuſtomed ſlaugh ter vpō (*r*) beaſts, and (*r*) now alſo doth he* delight (*r*) in bloud.

r *Beaſts inſtead of men.*
r *Like as when hee was a man.*
* *Reioyce.*
r *In ſheading bloud.*

His garments were turned into haire, [his] armes into legs.

p His (*r*) garmēts *are turned into (*r*) haires, [his] arms * into legs.

r *Clothes or apparel.*
* *Goe away, or vaniſh.*
r *Rough or great haire.*
* [*Grow forth, or are changed.*]

p *Lycaon* is fained to be turned into a Wolfe, becauſe hee was ſo giuen ouer to greedy couetouſneſſe, that he liued of ſpoile as a Wolfe.

Thus are all rauenous and cruell oppreſſours, Wolues in the ſhapes of men.

So that hee becomes in all things a Wolfe; yet keeping ſtill the prints of his olde ſhape.

He is made a Wolfe, and [yet] he keepes the prints of his olde ſhape.

Hauing the ſame hoary graineſſe.

The ſame grimneſſe of his lookes.

*Hee hath the ſame *grayneſſe, the ſame *grimneſſe of [his] *lookes.

* *There is* [*to him*] *the ſame graineſſe.*
* *Hoarines or white gray colour.*
* *Violence or fierceneſſe.*
* *Countenance.*

The ſame gloring of his eyes; and the very ſame picture of cruelty.

* The ſame gloring of his eyes; the ſame picture of cruel-tie.

* *The ſame eyes doe ſhine* [*to him*] *there is the ſame image of cruelty, or fierceneſſe.*

Fab. VII.

Of the generall deluge, and deſtruction of the world thereby, for the ouerflow of iniquitie, and therepairing the ſame againe.

After that the Poet had ſet out the wickedneſſe of the time in this horrible fact of *Lycaon*, and the vengeance which *Iupiter* tooke of him for the ſame, hee proceedeth to declare that all the world, being likewiſe filled with cruelty, *Iupiter* fully reſolues to deſtroy all in like manner.

That although this one houſe was ouerthrowen, yet it was not one houſe alone that had deſerued it, but euen all man-kinde was worthy to periſh.

Becauſe cruelty ſo raigned euery where, that a man would haue thought that all ſorts had conſpired & bound themſelues by oath, to commit all horrible wickedneſſe.

And therefore he decrees to deale with thē all, in taking vengeance according to their deſert.

ONe houſe * is ouerthrowen; but not one houſe alone hath beene worthy (r) to periſh: q * crueltie raignes through all the world.

*(r) You would thinke that all men had ſworne together to commit all horrible wickedneſſe.

*(r) Let all of them * preſently abide the puniſhmēt which they haue

* *Hath fallen, or is fallen.*

r *To be ouerthrowē.*

q *Erynnis* is taken for a Furie of hel, delighting in diſcord and warre, & a taker of vengeance on ſuch eſpecially as are impious againſt their parents.

* *Cruell furie raigns what [way] the earth lyeth open, viz. euery where.*

* *You may thinke [them] to ſweare to horrible wickedneſſe.*

r *A man would thinke that all men had bound themſelues by oath to commit all kinde of miſchiefe.*

* *All of them let them giue the puniſhment &c.*

* *More quickly.*

r *Let them haue all according to their deſeruings.*

And this is the determination of his sentence, which he will not reuoke.

haue deserued *to indure, *[for] so I haue (r) decreed.

* *To suffer.*
* *So my sentence [or decree] stands.*
r *Determined.*

Hereupon all the rest of the Gods approoue of *Iupiters* decree.

Some by speech setting him on,

r Part [of them] approoue the * speech of *Iupiter* by voice, and * put spurres vnto him [thus] * moued: others fulfil [their] parts (r) with [their] assents.

* *Sayings.*
* *Put vnto pricks or goads.*
* *Chafing, discontented, or full of indignation.*
r *By giuing their assent, or assenting.*

r This seemeth to be an allusion to the manner of the Senatours of *Rome*, in giuing their sentences or voices.

Others by their assents agreeing thereunto.

Yet here the Gods make sundry doubts concerning this matter. And first they are all troubled for this vtter destruction of mankinde. And then demand what the forme and condition of the world should be, being vtterly dispeopled, and depriued of mortall men.

Yet notwithstanding (r) the (r) losse of mankinde is a griefe vnto [them] all, and (r) they ask, * what (r) shall be the forme of the earth being depriu'd of mortal [men.] (r) who should bring (r) Frankincense vnto their Altars: whether he [thus] prepare * to deliuer to the wilde

r *They all take to heart the losse of mankinde.*
r *Destruction.*
r *They demaund of* Iupiter.
* *What the fashion of the earth shall be, being depriued [or destitute.]*
r *should be.*
r *Who should worship or doe any honour vnto them.*
r *Incense or sacrifice.*
* *To giue ouer the earth to be wasted with wilde beasts.*

Who should do them any worship or seruice?

Whether he thus prepared a way to deliuer the earth to the wilde beasts, to be wasted by them?

wilde beasts the earth to bee * destroyed?

* Dispeopled, or wasted.

* *Iupiter* bids them asking such like things, not to * feare, * for that hee would haue a care of all other matters, and promiseth [* that there should be] an (r) of-spring vnlike vnto the former people, of a * wonderful beginning.

* The King of the Gods forbids them, asking such like things to feare.
* Tremble.
* For [hee said] the rest [or other matters] to bee afterwards a care to him.
* [To be.]
r Issue or generation.

To all which *Iupiter* giuing answere, first for the generall, bids them not to feare: for that he would haue a care of all these things.

And for mankinde, that hee would raise vp another of-spring farre vnlike this former, which hee would destroy, and of a more admirable beginning, viz. by changing euen very stones into men and women, as followeth after.

* Marualious original, stock or birth, viz. By changing stones into men and women, as followeth after.

And euen now was hee * ready to * disperse his (r) lightnings vpon * all the earth:

* About.
* Scatter or spread, or throwe abroad.
r Thunderbolts.
* The whole earths.

And here he was ready to haue scattered his lightnings, & throwen his thunderbolts thoroughout all the earth;

But he feared, least (bechance the holy * heauen should * catch the flame * by so many fires (r) [vnder it] and the whole ſ * heauen should * be set on fire.

* Skie.
* Conceiue [or catch] the flames.
* From so many, &c.
r Vpon the earth.
ſ The Axletree about which the heauen is said to bee turned, put for the whole heauen.
* Axletree.
* Begin to burne.

But that hee feared least hereby the verie heauens should bee set on fire, by so many fires euery where vnder them.

He

And withall remembred that it was decreed, that such a destruction by fire should come in the end of the world.

He also (*r*) remembreth that *t* it was decreed, * that the time should come,

r *Cals to mind.*

* *To be in the destinies or fates.*

t *Fatum*, according to the *Stoicks*, is the decreed order of things, whereby the world is gouerned necessarily.

For that the time should come wherein earth, sea, and heauens being set on fire should burne, and the whole frame of the world should be dissolued.

* Wherein the sea, earth, & Palace of heauen being set on fire, should burne, & the * curious frame of the world should be dissolued.

* *A time to be present.*

* *In which [time] the sea, in which, the earth & palace [or court] of heauen being catched [by fires] must burne.*

* *Huge masse [or building] of the world so ful of work, [or that cost so much labour] must labour [or faint.]*

Hereupon hee layeth vp his thunderbolts forged by his Smiths the *Cyclopians*.

[His] * thunderbolts * made by the hands of the *u Cyclopians* are (*r*) laid vp.

* *Darts.*

* *Framed, forged, or hammered.*

u The *Cyclopians* are said to haue beene *Iupiters* Smiths which make him thũderbolts. They were giãts of *Sicily*, hauing but one eye, and that in the middest of their forehead.

r *Layed aside to bee reserued against the last destruction by fire.*

And resolueth of a contrary destruction, viz. To destroy all mankinde with a floud of waters : and that chiefly by sending downe a mighty raine from euery part of heauen.

A * (*r*) contrary punishment pleaseth [him] to destroy * all mankinde (*r*) vnder the water ; and to send downe * mighty raine from euery part of heauen.

* *Diuers.*

r *It pleaseth him to haue a punishment contrary to that by fire, viz. by water.*

* *The mortall kind.*

r *By water.*

* *Great showers or sodaine stormes of raine out of all the heauen.*

[And

[And * therefore] hee forthwith shuts vp the *x* North-winde in the * caues of *y Eolia*.

And * all other windes which * driue away the clouds (*r*) brought in;

And hee sends out the South-winde.

z The South-winde flies abroad *a* with wet wings,

* Hauing his terrible countenance couered with * darknesse as black as pitch.

[His] beard [is] * loaden with * abundance of raine, the * water floweth from his (*r*) hoarie * lockes.

Little cloudes sit in [his] forehead,

And to this purpose hee presently shuts vp the North-winde in the caues of the country of *Eolia*, where *Eolus* rules them.

And likewise all other windes which driue away the cloudes, and the raine.

And instead of them sends abroad the south-winde, the principall procurer of raine.

Which is described thus, for the more easie vnderstanding the rainie nature of it.

1. That hee comes flying with wet wings.

2. That he hath his countenance terrible & couered with darknesse as blacke as pitch.

3. That his beard is loaden with raine, and that raine floweth from his hoarie lockes, all bedeawed.

4. That in his forehead sit little cloudes, his feathers, bosom, &

* *To that end.*

x *Aquilo*, the North-winde is so called, because he commeth flying boystrously as an Eagle.

* *Eolian caues.*

y *Eolus*, is fained to bee the sonne of *Iupiter* by *Aceſta*: and he is said to bee the GOD of the winds, because being Prince of *Eolie*, hee found out much the reason of the winds, & by certaine signes to foretell what windes would blowe, and so was thought to haue the windes at commaund.

* *Whatsoeuer other blasts.*

* *Put to flight, or cause to fly away.*

r *Spred ouer.*

z The South-winde is thus described, because it is commonly wet.

a The winds are said to haue wings, for the swiftnesse of them.

* *Hauing couered his terrible, &c. or being couered in respect of his countenance, or as concerning his countenãce.* Syncc.

* *Pitchy darknesse, viz. blacke clouds.*

* *Heauie or full.*

* *Huge showers or stormes.*

* *Waue.*

r *White with deaw.*

* *Haires.*

all diſtill like deaw.

head, both [his] feathers and boſome (r) diſtill like deawe.

r *Drop downe as the deaw, or ſend downe a deaw.*

5. That hee wrings the clouds in his hand.

And as hee * wringed with his hand the cloudes hanging all abroad;

* *Preſſed the clouds hanging farre and wide, with his hand.*

Whereupon followeth immediatly a wonderfull craſh, and the raine powreth downe abundantly from the skie.

b (r) A craſh is made, & * huge ſhowers are poured downe from the (r) skie.

r *There followed a craſh.*

* *Denſe or thicke ſtormes.*

b *Fragor* is the noiſe of things broken, *à frango.*

r *Heauen.*

And laſtly how the raine-bowe which is ſaid to bee the meſſenger of *Iuno*, arrayed in her ſundry colours, gathereth water likewiſe, and miniſtreth raine vnto the cloudes.

c The raine-bowe * *Iunoes* meſſenger *d* being arrayed with diuers colours, (r) conceiueth waters, and * afoordeth matter vnto the clouds.

* *The meſſenger of* Iuno *hauing put on diuers colours.*

r *Receiueth or gathereth within it ſelfe.*

* *Bringeth nouriſhmẽt vnto the clouds, viz. water to fill thẽ.*

c *Iris*, the raine-bowe is ſaid to be the meſſenger of *Iuno* and ſometimes of *Iupiter*, becauſe appearing after dry weather, ſhe is ſaid to foreſhow ſhowers, and after raine faire weather, *ab ſupo, dico.*

d She is ſaid to be arrayed with diuers colours for the ſundry colours of it, made in the clouds by the reflexion of the beames of the Sunne or Moone.

Then is ſet downe the effect of all theſe; that by the violence of the mightie raine,

The ſtanding corne is beaten downe euery where.

The ſtanding corne * is beaten downe, * and the *e* hopes of the husbandmen lye altogether deſperate: and alſo the labour of the long;

* *Are caſt or throwen downe.*

* *And the vowes lye deplored [or bewailed, or deſperate] to the husbandmen.*

And all the hope and labour of the husbandman vtterly periſheth.

e *Vota*, may bee taken for their corne, which they had begged with many vowes and prayers.

long yeer * being frustrate perisheth vtterly.

* *Made vaine, [or becomne vaine and fruitlesse] perisheth.*

Neither yet * is the anger of *Iupiter* contēt (*r*) wth his own heauen; but * [his] azure colored brother *Neptune*, helpeth him (*r*) with [his] aiding waues.

* *The anger of* Iupiter *is content.*

r *To powre downe waters onely from heauen.*

* [*His*] *azure* [*or skie-coloured*] *brother*, viz. Neptune *God of the sea.*

r *With the forces of his waues.*

(*r*) He calleth together * the Gods of the *f* riuers: who after that they * entred the house of their *g* * Kings; we * are not now, quoth he, to vse any long exhortation: powre out your forces: open [your] * fountaines, [for] so there is neede; & * hauing remooued all hindrances, * (*r*) giue the whole *h* raines to [al]your streams.

r Neptune.

* *The riuers.*

f *Amnis ab ambiendo*, Varro.

* *Haue entred the roofes of their Tyrant.*

* *Tyrant*, viz. Neptune.

* *Must not.*

* *Houses, viz. the fountains which are said to be the houses of the riuers, or rather of the Gods thereof.*

* *The great dam [or heape of earth keeping in the water] being remoued out of the way.*

* *Send ye in.*

r *Giue liberty to all your great riuers to ouerflowe.*

g Tyrant is sometimes taken in the good part for a good King, ruling iustly for the good of the subiects.

h *Habenas.*] A metaphor frō horses which are stayed with bridles.

(*r*) He

And besides all these, the Poet sheweth, that for the increasing and furthering of this destruction by waters,

Iupiter in his wrath not content onely to send downe raine from heauen in this manner,

Procures moreouer his brother *Neptune* the God of the seas and waters to helpe him with his forces.

How *Neptune* forthwith calls togethet all the Gods of the riuers.

To whome so soone as euer they were entred his Palace, and comne into his presence, hee speaketh to this purpose,

That he was not now to vse any long exhortation: but that they all presently send out their forces,

That they open the fountaines of their riuers,

Remoue all hindrances which might keepe in their waters,

And giue a free libertie to all their streames.

And then followeth their obedience, and readineſſe, that *Neptune* had no ſooner giuen this command, but that they all ſtraight returne.

i (*r*) Hee had [thus] commanded.

i (*r*) Neptune.

i *Neptune* had no ſooner commaunded but theſe returne.

Set open the mouthes of the fountaines of their riuers.

(*r*) Theſe returne, and * ſet open the mouths of their fountaines.

r *The Gods of the riuers returne.*
* *Vnlooſe the mouthes to their fountaines.*

Whereby the waters flowe out with all violence, and are rowled towards the ſea in an outragious manner.

And [ſo] (*r*) they are * tumbled into the ſea * with a moſt violent courſe.

r *The great riuers or ſtreames.*
* *Rouled.*
* *With an vnbrideled courſe, or outragiouſly.*

And moreouer, how *Neptune* alſo himſelfe ſmites the earth with his three-forked mace.

k (*r*) He himſelfe [alſo] ſmit the earth with his three-forked Mace; * ſo that it

r Neptune.
* *But it*, viz. *the earth.*

k As the thunderbolt is aſcribed to *Iupiter*, ſo a three-forked Mace to *Neptune*, wherewith he ſmiting the earth maketh it to tremble, and ſo the earth-quake, which is ſaid to be made by the burſting of vapours, or waters out of the earth.

Whereupon it trembleth exceedingly, and preſently by the quaking thereof ſets open all the paſſages of the waters, and ſprings within it.

(*r*) Trembled, and * ſet open the paſſages of the water * in the mooving [thereof.]

r *Quaked exceedingly.*
* *Made to lye wide open the wayes.*
* *With her motion or trembling.*

And hereby the flouds run all abroad, and ruſh thorough the champaine fields.

The * floudes running all abroad, doe ruſh through the open fields.

* *Great riuers flowing wide and farre.*

And

And * carrie away with violence (r) groues of trees, together with the * ſowen corne, and alſo cattell, and men, and * houſes; and [all] * the places of the worſhip of their Gods, together with their ſacred things.

If any houſe remained (r) vncaſt downe, and could * withſtand ſo great an euill: yet the * water (r) being higher couereth the l top * thereof; and the towers lye hid being * ouerwhelmed vnder the m * vaſt waters.

(r) And now the ſea and * land had no difference;

(r) All

* Snatch away, or whirle away.

r All manner of trees.

* Sowen fields.

* Roofes of houſes.

* The inward places of their houſes where they worſhipped their Gods, and ſo their houſhold Gods alſo. Here it is taken for all places of worſhip, as Churches, Chappels, &c.

r Not caſt downe by the force of the waters.

* Reſiſt.

* Waue.

r Being aboue it.

l The top of the houſe was called *Culmen*, *à culmo*, becauſe they were woont to be thacked with ſtraw.

* Of this.

* Preſſed, or couered.

m *Gurges*, ſignifieth properly any deepe gulfe or whirling place in a riuer.

* Gulfe, or deepe waters.

r There was no difference betweene ſea and land, all was like a Sea.

* Earth.

Carry away with all violence.

Groues of trees.

Sowen Corne.

Cattell.

Men.

Houſes.

Churches and Chappels.

Houſhold Gods, with all their ſacred things.

If any houſe remained ſtanding by the ſtrength of it,

Yet the water ſtill encreaſeth till it couer the tops thereof.

So that the higheſt Towers are couered and ouerwhelmed vnder the vaſt waters.

And that there was no difference betweene ſea and land.

But all things were maine sea.

No shores appearing any where.

Then followeth that lamentable sight,

That one gets vp into a hill to saue himself.

Another sits in a boat to preserue life,

Rowing where hee had plowed but hard before.

And sailing ouer not onely standing Corne, but also tops of Villages ouerflowen,

That now they might catch fish sitting in the tops of trees.

The anchors of their ships are fastened in the greene medows insteed of the bottome of the sea.

The keeles of their ships floate ouer the vineyards, lying drowned vnder them.

(r) All things were *n* sea, * euen the very shoares were wanting to the sea.

* One man * gets vp into a hill, another sits in a *o* crooked boat:

And * roweth there, where hee had plowed of late.

(r) Hee sailes * ouer the standing corn, or the * top of (r) a drowned farme: * another catcheth fish in the top of an Elme.

(r) The Anchor is fastened in the greene medowe, * as it fell out:

Or the crooked *p* (r) keeles (r) do couer the (r) vineyards lying vnder them.

r *The sea couered all*
* *Also the shoares were wanting, viz. no shoares did appeare.*

* *This [man]*
* *Occupieth, or possesseth, viz. taketh a hill.*

* *Draweth [or guideth] his rudders there, or thither.*

r *Another [man.]*
* *Vpon.*
* *[Ouer] the tops.*
r *A Village drowned.*
* *Hee, viz. another man.*

r *The iron which the Mariners cast down into the sea by a cable to stay their ships.*
* *So fortune carried it, or would haue it, or so it happened.*

r *Ships.*
r *Goe ouer the vineyards.*
r *Places set with Vines.*

n *Pontus* the sea called *Pontus Euxinus* here put for the sea in generall.

o The boate is called crooked, because both the forepart and hinderpart are so commonly, and other parts of it.

p The Keeles or bottomes of the ships put for the whole ships.

And

And where of late Goates and other cattell did feed.

* *Euen now or a little before.*
r *Nimble.*
* *Haue cropped grasse.*
* *There now.*
r *Filthy & great.*
r *Wallowe.*

And where * of late the (r) slender Goats did * feede;
* There the (r) ill-fauoured sea-calues doe now (r) lay their bodies.

There sea-calues and other like Monsters of the sea do wallow now.

q *Nereides*, sea Nymphs so cald of *Nereus* their father.
r *The sea Nymphs.*

q (r The nymphs of the sea doe woonder at the groues, and Cities, and houses vnder the water:

The very sea-nymphs do woonder to see the groues, Cities, and houses vnder the water.

* *Hold or possesse the woods.*
* *Doe oft runne in, to the high branches.*

also the Dolphins * abide in the woods, and * doe runne vp and downe amongst the thick boughs, and beat vpon (r) the tossed Oakes.

The great Dolphines and other huge fishes of the sea dwell, as birds in the woods,
Swim vp and downe amongst the boughes of the trees,
And beate in their swimming against the Oakes tossed in the waters.

r *The Oakes tossed with the waters.*

The Wolfe swimmeth amõgst the sheep; the water carrieth the * tawnie coloured Lyons.

The Wolues and Lyons swim amongst the sheepe.
The water carrieth all away.

* *Browne or weesill coloured.*

The

Neither doth their woonderfull swiftnesse helpe the Tigres,

Nor fiercenesse the Bore, though his violent rage bee like the thunderbolt.

The water beareth away the *r* Tigres, neither doth the *ſ* force of the thũderbolt [help] the Bore.

* Carrieth.

r *The force of the wilde Bore, who is carried with so great violence against the hunter, that he may seeme to haue the very power of the thunderbolt, or lightning.*

r The Tigre is a beast of woonderfull swiftnesse.

ſ This may bee vnderstood also of the tuske of the Bore, wherewith he smiteth and pierceth like a thunderbolt.

Nor yet the light legs ought auaile the Stagge.

* Nor yet doe the swift legs * auaile the (*r*) Stag being * carried away [with the waters.]

* *Neither.*

* *Profit.*

r *Hart.*

* *Taken away.*

The poore bird hauing long wandered vp and downe with weary wings, yet at length falleth into the sea, finding no place at all for rest or succour.

(*r*) The bird likewise wandring with wearie wings falleth downe into the Sea, * hauing long sought the earth where she might rest.

r *All sorts of birds, or more specially the Swallow, which in flight most wanders vp and downe.*

* *The earths being sought long where she may stand or stay.*

The outragious waters couered all the lesser hills.

* The outragious swelling of the Sea had * couered the ţ hils.

* *The vnmeasurable liberty.*

* *Ouerwhelmed the lesser hils.*

ţ *Tumulus à tumore.*

And

And (r) the (r) new waues * beate vpon the tops of the moũtaines.

r *The great and vnusuall waters.*

* *Beat against.*

And new surges still arising, beat vpon the tops of the highest mountaines.

The greateſt part [of men] is * whirled away violently by the water: (r) whom the water ſpared,

* *Snatched away.*

Finally, for mankinde, the greateſt part thereof is violently whirled & carried quite away by the waters.

* Thoſe long * faſting doth ouercome thorough lacke of (r) foode.

r *They who escaped drowning, perished with hunger.*

* *Long fastings doe tame [or subdue] them with a helpelesse [or succourlesse] liuing.*

r *Sustenance.*

And if any bechance ſcape the violence of the waters, yet they languiſh away with long faſting, and vtterly periſh for want of foode.

Here the Poet hauing thus ſhewed the generall deſtruction of all things by this deluge, proceedeth now to ſhew how onely *Deucalion* and *Pyrrha*, were preſerued, by whome mankind was repaired; and firſt ſetteth downe the place where they were preſerued, *viz.* in the mountaine *Parnaſſus*, in the countrey of *Phocis*: which *Phocis* is deſcribed that it did lie betweene the *Aonians* and *Acteans*, ſeuering them. 2. That it was a fruitfull land whil'ſt it remained a land.

But that at this time it was all ouerflowen and like vnto the maine ſea.

* *Phocis a fruitefull land, whileſt it was a land, &c. ſeuereth.*

* *Separateth, or diuideth.*

r *Boetians.*

r *Athenean fields, or fields of Acte where Athens ſtoode, or the countrey of Attica.*

r *Which was.*

r *Countrey.*

* *Hath beene, or was.*

* *But [it was] a part of the ſea at that time, and &c.*

r *Large or ſpacious.*

(r) [It was] a fruitfull (r) land whilſt it * remained a land, * but at that time,

A part of the ſea & a (r) broad field of ſuddaine waters.

Al. Where

a Here followeth a deſcription of the mountaine *Parnaſſus*, in the top whereof *Deucalion* and *Pyrrha* were preſerued, by whome after mankinde was repaired.

x Some make this an *Hypallage*. That the *Aonians* ſeparate *Phocis* from the *Acteans* or *Athenians*, according to the tables of the Geographers.

3. That in this countrey stoode the hill *Parnassus*, which is also described

1. By the height, that it did seeme to reach almost to the starres.

2. By the tops. That it had two tops, the height whereof went aboue the cloudes.

And only this mountaine remained vncouered of the waters, by reason of the height.

How *Deucalion* and *Pyrrha* his wife, carried in a little ship, stayd here vpon this mountaine.

Al. Where the mount (r) *Parnassus* by name, * reacheth almost vnto the * starrs, with two tops, and * goeth aboue the clouds with his * height.

y * Whenas *Deucalion* being carried in a little * ship * together with his wife, * stayed here, for the sea had couered the rest;

Al. *Where the mountaine* Parnassus *being high, with two tops.*

* *A high hill.*

r *Named* Parnassus.

* *Seeketh or goeth vp vnto the starres, or ascendeth.*

* *Celestiall signes or skies.*

* *Goeth beyonde.*

* *Top.*

* *Where, or heere where* Deucalion.

* *Boate or Lighter.*

* *With the consort or companion of his bed, or bedfellow.*

* *Sticked here.*

y This seemeth to be a plaine allusion to the resting of the Arke of *Noah*, vpon the mountaine of *Ararat*.

Ratis is most properly a Lighter, made of pieces of timber, pinned together, whereon hay or other like things are dragged or drawen with horses on Riuers.

And how first when they were comne to land; in token of their thankfulnesse, and to pacifie and obtaine the fauour and helpe of the Gods, they adored the Nymphs and Gods of that mountaine, to whome it was consecrated.

And especially *Themis* the Goddess of Iustice, who at that time was Lady and president of the Oracles, and gaue answers vnto them who sought for helpe, or to know secrets of the Gods, as *Apollo* did after.

Al. He adoreth the z (r) *Coryciane* Nymphes, and the * Gods of the Mountaine,

And *a* (r) *Themis* the destinie-teller, who at that time *b* * gaue answeres from the Gods.

Al. *They adore Nymphes of* Coryceus.

* *Diuine powers of the mountaine*, viz. Apollo, Bacchus, *and the Muses to which*, Parnassus *was consecrated.*

r Themis *the foreteller of the secrets of the destinies.*

* *Held the Oracles, or gaue answer concerning the destinies as* Apollo *did after.*

z *Coryceus* is a caue in the hill *Parnassus*, dedicated to the Nymphes.

a *Themis Iupiters* sister (of whome hee begat *Minerua*) Goddesse of Iustice, commanding men to aske nothing of the Gods, but that which was lawfull and meet, whereof she had her name of θεμις *fas*, or *iustum.*

b *Themis* is fained to be the chiefe gouernour of the Oracles, viz. of Religion, for that reason which is in nature doth teach all sorts

* There

[r]hat there is a God, and [r]hat this God is of due to be worshipped: and doth maintaine this opinion, being ingrauen in the minds of men, by the generall consent of all Nations; as *Tully* saith. *vid. Sabin.*

* *There was not any man better then he.*

* *Nor more louing equity or iustice.*

* *More reuerencing the Gods, [or a more deuout worshipper of the Gods.]*

* There was not a better man then he, * or one that more loued equitie; or any one * that more reuerenced the Gods then she.

Here the Poet setteth out first that holinesse and integrity of these two parties who were thus preserued by whō mankinde was so repaired, to whome also the Gods had such respect.

That there were not any better in the earth then they, nor any more iust or more deuout, and more true worshippers of God.

* *The globe or compasse of the earth.*

r *To stand all ouerflowen as a fen.*

r *Waters standing all abroad as in a fen.*

After that *Iupiter* seeth * the world (*r*) to stand as a pond with (*r*) liquide fens,

And secondly, that hereupon *Iupiter*, seeing the world thus ouerflowen as a pond.

Al. *Of so many thousands euen now.*
r *Thousand men.*

And one onely man to remaine *Al.* of so many (*r*) thousands,

And onely one man and one woman to bee left aliue of all the world, and all alone;

And onely one woman to be remaining of so many thousands,

r *Innocent.*
* *Worshippers of the diuine power or God.*

Both of them (*r*) harmelesse, both * deuout worshippers of God;

And these two both of them most harmelesse creatures, & most deuout worshippers of God:

He

Hee in compassion dispersеth the clouds;
And driues away the raine with the Northwinde.

He * dispersed the cloudes, and * hauing remooued the mighty raine with the *c* Northwinde,

* *Cast asunder, seuered or scattered.*
* *Great showers [or tempestuous weather] being remooued with the Northwinde.*

c The Northwinde scattereth the cloudes, and bringeth faire weather.

And so beginnes to cleare both the heauen and the earth by remouing the cloudes from the skies, and the waters from off the face of the earth, that both heauen and earth might bee seene to one another.

Hee sheweth both the (*r*) earth * vnto the heauens, and the heauens vnto the earth.

r *Lands.*
* *To heauen, and the skie to the lands,* viz. *the waters which had couered all being remooued.*

Hee abateth also the rage of the seas.

Neither doth the * rage of the sea * continue:

* *Anger* viz. *violent ouerflowing.*
* *Remaine or abide.*

His brother *Neptune* also, who had so helped in increasing the flood, hee layeth aside his triple-forked Mace,

* And also *Neptune Al.* hauing layd aside *d* his three-----forked Mace,

* *And also the triple poynted [or three-forked] dart being layed away, [or being put to it] the sea asswageth [or calmeth] the waters.*
Al. *Vsing his three-forked Mace.*

d The three-forked Mace is ascribed to *Neptune*, as is thought of some, for the three parts of the world which the Ocean sea compasseth about, and for that in places neere the sea are oft earthquakes, and inundations with the earthquake: and thereupon is *Neptune* fained to smite the earth with his three-forked mace, as before.

Asswageth the waters.

asswageth the waters:

Calleth forth his Trumpetour *Triton.*

and calleth forth [that] * azure coloured *Triton* [his Trumpeter] appearing aboue

* *Skie coloured, or Sea coloured.*

Who straight appears vpon the sea,

* the deepe,

* *The deepe [Sea.]*

and

and * hauing his shoulders couered with (r) a natiue e purple colour ; and commaunds him to f blow with [his] sounding shell, and now to recall the * floudes and streames *by [this] signe giuen vnto them. g (r) * He taketh vnto himselfe [his] hollowe Trumpet writhē * wider and wider, *which waxeth bigger like vnto a top from the very smallest end.

Hauing vpon him a robe of a natiue purple colour.

Him hee commands to sound a retreit to the flouds and streames, therwith to recall them all.

Hee forthwith takes his Trumpet.

*[His] trumpet [I say] which (r) so soone as it conceiueth the *blast in the middest of the sea,

Which so soone as hee had set vnto his bedeawed mouth, & that it felt his blast,

Filleth

* *Couered vpon his shoulders, or in respect of his shoulders.* Synec.

r *A purple robe.*

e *Murex* is a shell-fish, of the bloud whereof purple colour is made, here put for the colour it selfe, or a robe dyed with that colour.

f *Triton* is a sea-monster, like vnto a man in the vpper part, and in the nether part like vnto a fish; he is of a skie color,& hath a shel like vnto the great Cockle. He is fained to be *Neptunes* Trumpeter, who by a sound can asswage the seas. And the reason thereof is, because he both soundeth loud in a shell, and when hee is heard, or appeareth, he then foreshewеth a calme to follow.

g *Tritons* Trumpet described.

* *Waues and flouds.*

* *A signe being giuen [that they may returne,] or a retreit being sounded.*

r *Triton.*

* *A hollow Trumpet is taken to him, [or of him.]*

* *Into wideneſſe or a broad compaſſe.*

* *Which increaſeth from the loweſt top [or mouth, or poynt] like the ſharpe end of a top.]*

* *[His] trumpet [I ſay is taken.]*

r *So ſoone as it began to be blowen [or to ſound.]*

* *Ayre or winde.*

It filled with the ſound of it al the ſhores lying vnder the whole heauen.

Filleth with the * ſound [all] the ſhoares lying vnder * compaſſe of the Sunne.

* *Voyce.*

* *Both* Phœbus, viz. *the ſun riſing and ſetting, or both Eaſt and Weſt, or all betweene the Eaſt and Weſt, and ſo vnder the whole heauen.*

Then alſo * ſo ſoone (*r*) as it touched the * mouth of the God (*r*) diſtilling like the deawe with his wet beard, and being * blowen, ſounded the commãded retreits,

* *After that.*

r *Triton had ſet the trumpet vnto his mouth, diſtilling with his wet beard.*

* *Mouths of the God,* viz. *of* Triton.

* *Blowen in, ſang.*

So that it was heard of all the waters, both in the land and ſea.

It was heard * of all the waues both of land and ſea.

* *To all,* viz. *by and throughout all the waters.*

And ſo ſoone as euer it was heard of them, it forthwith repreſſed thẽ all;

And of what * waters ſoeuer it was heard, it [forthwith] repreſſed them all.

* *Waues.*

That immediately the Sea commeth within the ſhores againe.

And now hath the Sea [his] * ſhoares [again;] the chanell * containeth the full (*r*) riuers.

* *Shoare.*

* *Taketh or receiueth, or keepeth within the compaſſe of it.*

The riuers returne & runne within their chanels.

r *Streames.*

The

The floudes (r) ſettle downe, [and] the little hils doe ſeeme to * come forth.

r *Are diminiſhed, and not ſo deepe.*

* *Goe forth, or they doe appeare.*

All the floudes doe ſettle downe; and as it were, little hils begin to appeare.

The ground ariſeth, places (r) doe increaſe, the * waters decreaſing.

r *Waxe greater and broader, as the waters diminiſh.*

* *Waues.*

The ground ariſeth, waxing broader.

The waters fall, waxing narrower.

* And after a long *h* time the woodes ſhewe their (r) naked tops, and * keepe the mud left In their * boughs.

* *Alſo the woodes ſhew their naked tops after a long ſeaſon.*

h *Dies in fœminino vſitatius pro tempore.*

r *Vncouered, and without leaues.*

* *Hold.*

* *Bough, branch, or leafe.*

So that after a long time, the woods begin to ſhew their naked tops;

Hauing ſtill the mud hanging in their boughes.

* The world (r) was reſtored: which after that *Deucalion* ſaw * it made bare,

* *The globe or compaſſe of the earth, or vpper face, (r) is to be ſeene againe.*

* *Open, viz. empty of man and beaſt.*

And finally the world is reſtored againe, that the face of the earth doth all appeare.

Which when *Deucalion* ſawe how it was emptie, and deſolate, and ſilent,

And alſo the (r) deſolate * earth * to be altogether ſilent, he ſpeakes thus vnto *Pyrrha*, the teares * ſtanding [in his eyes.]

r *Left alone, or deſolate of man and beaſt.*

* *Earths.*

* *To doe [or keepe] deepe ſilences.*

* *Riſen, or ariſing.*

He ſpeakes thus vnto *Pyrrha* with the teares ariſing in his eyes.

Oh my ſiſter, my deareſt wife, oh woman onely left aliue,

i k Oh ſiſter, oh [my] wife, oh the only woman (*r*) remaining aliue,

i A patheticall ſpeech, and full of affection, whereby *Deucalion* indeauoureth to binde *Pyrrha* more firmely vnto him; and to moue her to conſult for the repaire of mankinde.

r *Suruiuour of all womankinde.*

Whome ſo neere a deſcent, euen from the ſame Grandfather, and afterwards the mariage bed, and now alſo theſe very preſent dangers haue thus ioyned together:

Whome the common ſtocke and * deſcent from the ſame Grandfather, & afterwards the (*r*) bed hath ioyned vnto mee, * and now alſo theſe very dangers do ioyne together:

k *Deucalion* and *Pyrrha* were brethrens children: for *Iapheth* as they ſay had two ſons, *Prometheus*, of whome came *Deucalion*, and *Epimetheus*, of whome was *Pyrrha*. And ſo he calleth her ſiſter in moſt kinde ſort, for that neer bond, and after the ancient manner.

* *Originall of coſingermans, deſcended from two brethren,* viz. Prometheus, *and* Epimetheus.

r *Mariage.*

* *Now the very dangers do ioyne.*

Thou ſeeſt that wee two are all the company that are left aliue in all the world.

Wee two are the whole company of [all] the lands, which ſoeuer * the Weſt and Eaſt do ſee;

* *The ſetting and riſing [of the Sun] doe ſee.*

The ſea hauing vtterly ſwept away all other liuing creatures.

the Sea * hath *l* all other liuing creatures.

* *Hath poſſeſſed the reſt.*

l *Cætera animantia.*

And moreouer, that this ſtay of our life is very vncertaine.

Moreouer, this (*r*) confidence of our life is not

r *Truſt or ſtay.*

yet

r *Certaine.*

yet (r) ſure enough; now * euen the verie cloudes doe terrifie [our] minde.

* *Euen the clouds.*

And how euery little cloude doth now terrifie our hearts.

* *Oh [woman] to be pitied, what minde coulde bee to thee now, if thou hadſt beene*

* Ah poore ſoule to be pitied, what a heart ſhouldeſt thou now haue had, if thou hadſt beene * preſerued alone without mee?

Oh poore ſoule, what a heart wouldeſt thou now haue had, if thou hadſt eſcaped alone without me?

* *Deliuered from the deſtinies without me?*

* *Snatched from the fates.*

* How couldeſt thou alone * endure [this] feare?

How ſhouldeſt thou haue been able to haue endured this feare?

* *By what meanes.*

* *Beare the feare.*

* *By whome comforting [couldſt thou endure theſe] griefes?*

* by whoſe comfort [couldeſt thou abide theſe] griefes?

Whome ſhouldeſt thou haue had to haue comforted thee in thy griefes?

For why? I my ſelfe, (my [deare] wife beliue mee) if the Sea had thee * likewiſe, would follow thee, and the ſea ſhould haue me too.

As for my ſelfe (my deareſt wife) if the ſea had taken thee away, I would certainely haue followed thee, and it ſhould haue had mee too.

* *Alſo, viz. in like manner as the reſt of the creatures.*

And for mankinde, that is thus destroyed, oh would to God I were able to repaire it, by my ancient Father *Prometheus* skill, and to infuse soules as hee did into the formed earth.

m Oh that I were able to (*r*) repaire the people by my Fathers * skill, & * infuse soules into * the formed earth.

r *Renew, or restore againe.*

* *Arts.*

* *To powre in.*

* *The earth being formed [or framed] viz. into the shapes of men.*

m *Prometheus* (as is said before) formed the earth vnto the image of man, and put into it a heauenly soule.

For now all mankind remaineth in vs two.

Now [all] * mankinde remaineth in vs twaine.

* *The mortall kinde.*

So it hath beene the good pleasure of the Gods.

[For] so it hath * pleased the Gods, and we remaine (*r*) samples of men.

* *Seemed good to.*

r *Onely patternes.*

And we remaine the onely patternes of the same.

And thus *Deucalion* ended his speech.

* Hee had thus made an end of his speech, and they [both] wept.

* *He had spoken.*

The Poet hauing thus liuely set out the emphaticall speech of *Deucalion*, concerning the restoring of mankinde, proceedeth to shew the effects which followed.

How they both wept.

* Then they thought it good to pray vnto the heauenly * God, and to seeke his ayde by the *n* sacred * Oracles.

* *It pleased [them.]*

* *Diuine power.*

* *Loss.*

n *Sacræ sortes*] were taken for such answers and prophecies as were drawen out by lot, and were knowen by the lots.

And thought this the onely meanes for effecting hereof;

First, to pray to the heauenly God, and to seeke his ayde herein by the sacred Oracles.

* They made no longer delay: * they goe together

* *There is no delay.*

* *They goe vnto.*

And secondly, how they made no longer stay, but went both

o *Cephiſus* is a riuer flowing out of the bottome of *Parnaſſus*, neer vnto which the temple of *Themis* ſtood.

p *Delubrum*, is coniectured to be of *Deus* (vt *candelabrum*, *à candela*) a place where any God was worſhipped: or of *diluendo*, becauſe the Heathens vſed to ſprinkle them before they praied or worſhipped in them.

ther to * the waters of *o Cephiſus*.

* *The Cephiſidan waters.*

* Although not * cleare as yet, but now [onely] (r) cutting the knowen fordes.

* *And not as yet liquide*, viz. *cleare or pure* [*but muddy.*]

r *Keeping within their chanels or knowen banks.*

* From thence ſo ſoone as they had ſprinkled the waters lightly touched

* *And then ſo ſoone as they haue bedeawed* [*or ſprinkled*] *the liquors taſted* [*or drawen vp.*]

* Vpon their clothes & head, (r) they turne their ſteps vnto the p * Temple of the ſacred (r) Goddeſſe, the * roofe wherof * was lothſome with filthy moſſe, and (r) [her] Altars ſtoode without * fire.

* *To their garments and head.*

r *They goe.*

* *Place of worſhip, or chappell.*

r *Themis.*

* *Tops of which were foule* [*or filthy or ouergrowen.*]

r *The altars of* Themis.

* *Fires.*

* Aſſoone as they touched the * ſtaires of the Temple, both of them * fall down, * Hum-

* *As they haue touched.*

* *Steps, or greeces.*

* *Lyeth downe, or fals downe.*

together forthwith to the riuer *Cephiſus*, a riuer hard by, flowing out of the bottome of the hill where they were.

And there, though the water thereof was not yet cleare, but onely gotten in, and running within the chanell,

Yet they ſprinkled of the ſame vpon their clothes and heads.

And thence turned preſently vnto the Tẽple of the ſacred Goddeſſe *Themis*, which ſtoode neere therevnto.

The roofe whereof was all, as ouergrowen with moſſe, filthie and lothſome,

And her Altars ſtood without fire.

And thirdly, how aſſoone as they touched the ſtaires of the temple, both of them fell downe humbly vpon their faces,

* Humbly vpon the ground,
* Groueling, or flat on their faces.

And trembling kiſſe the ſtones thereof.

and *trembling,
* Being in great feare.

*kiſſed the colde (r) ſtone.
* Gaue kiſſes to the colde ſtone.
r Stones of the ſtairs.

And finally thus they make their prayer vnto *Themis*:

And thus they ſpake: If the (r) diuine powers being ouercomne
r Gods.

If the Gods can bee ouercomn by the praiers of the iuſt, if they can bee appeaſed and their anger aſſwaged,

* with the prayers of the iuſt,
* With iuſt prayers, viz. with prayers of iuſt men.

*begin to be appeaſed againe: if the anger of the Gods be *aſſwaged,
* Wax mild, or doe relent.
* Bowed, viz. can be mooued, or pacified.

– Oh *Themis* tell vs by what meanes the loſſe of our kinde may bee repaired, and helpe (O gracious Goddeſſe) for the reſtoring of all things againe.

Oh *Themis* tell [vs] by what * deuice the loſſe of our (r) kinde
* Art, viz. skill or meanes.
r Stocke or kinred, viz. mankinde.

* may be repayred; and oh moſt (r) milde [Goddes] * bring [ſom] help to *mankind being thus deſtroyed.
* Is repairable, or is to bee repaired, or may be repaired, or reſtored.
r Gentle or gratious.
* Bring helpe to, or relieue, or renue.
* The things drowned.

Hereupon the Goddeſſe is mooued with compaſſion at their prayers, and *giues them this anſwer;

The Goddeſs is mooued [at their prayers] & *giues [them] [this] anſwer, Depart yee out of the tēple;
* Gaue a lot, viz. an anſwer from the Oracle.

– Depart ye out of the Temple.

And

And (r) couer your * heads, * & withall vnlooſe your garments,

Couer your heads, and let your garments looſe.

And [then] caſt the bones of [your] great * mother behind your backe.

And then caſt the bones of your great mother behinde your backes.

* They ſtood amazed long; but * *Pyrrha* breakes off the ſilence firſt, and refuſeth to obey the (r) commandement of the Goddeſſe.

At this ſtrange anſwere they ſtood both amazed long;
But *Pyrrha* breaking off the ſilence firſt, refuſeth to obey this cõmaundement of the Goddeſſe,

And * beſeecheth [her] with a trẽbling voice, * that [ſhe] would pardon her, * for that ſhee feareth exceedingly

Beſeeching her with a trembling voyce, that ſhe would pardon her therein, for not doing as ſhe commanded, for that ſhee feared exceedingly to hurt her mothers ſoule; by caſting of her bones in ſuch manner behinde her backe.

To hurt [her] * mothers ghoſt, * by caſting of her bones.

In the meane time they (r) repeate and * ſcan be-

And yet in the mean time, they both of them oft repeat, and ſeriouſly ſcan betweene them-

r *Hide.*
* *Head.*
* *And vnlooſe your garments being girt, or ſlacke them.*
* *Parent or grandmother.*
* *They were amazed long, viz. wondring what the anſwer ſhould meane.*
* Pyrrha *the former brake the ſilences with her voyce, viz. ſpake firſt.*
r *Heſt.*
* *Prayeth with a fearefull mouth.*
* *That ſhe may giue pardon to her.*
* *And.*
* *Mothers ſhadowes or ghoſts.*
* *Her bones being [ſo] caſt or hurled.*
r *Repeat with themſelues, viz. meditate.*
* *Roule often, or toſſe in examining and pondering in their mindes.*

selues the words of the Oracle, which were so obscure with secret mysteries.

betweene themselues the words of the * answer which was giuen being obscure with * darke * mysteries.

* *Lot being giuen.*

* *Blinde.*

* *Holes, or secret & hidden things.*

And then beginnes *Deucalion* to comfort his deare wife with these sweet words;

q And then * *Deucalion* comforts * *Pyrrha* [his wife] with these * sweet wordes:

* Prometheides, Prometheus *sonne, viz.* Deucalion *the sonne of* Prometheus.

*Epimetheides, *viz.* Pyrrha, Epimetheus *daughter.*

* *Pleasing or gentle words.*

q *Prometheus* and *Epimetheus*, are fained to haue beene brethren, sonnes of *Iaphet*, as is said. *Prometheus* signifieth one who is wise, following reason, and so taketh aduice before, or prouiding before, of πρὸ & μησλος, *consilium*. *Epimetheus*, one following sense & reason foolish, taking counsell after the deed.

Either (quoth hee) my iudgement deceiueth me much,

* Either, quoth he, * our iudgement deceiueth vs;

* *And either.*

* *Our cunning [or wit] is deceitfull to vs, or the depth is hid from vs.*

Or the answer of the Goddesse is holy, and perswadeth vs to no such impietie at all, much lesse to such as the words may import.

Or the * answeres are holy, & (r) * perswade vs to no impietie.

* *Oracles are godly.*

r *Command.*

* *Perswade no wickednesse or vnlawfull thing.*

I suppose that by the great mother is meant the earth, and by the bones the stones in the body thereof.

The great mother is r the earth: I suppose the stones in the bodie of the earth to bee called bones; wee are commanded to cast these behinde our backs.

r The earth is rightly called the great mother, for that all things in it both liuing, and without life are bred of it, and for that it nourisheth all liuing things, and receiueth all things dying, as into the bosome of it.

And that we are commanded to cast those stones behinde our backs.

Al-

Although ſ* *Pyrrha* be moued by this* coniecture of her husband;

Yet* their hope is doubtfull, and ſtil both of them diſtruſt the heauenly * Oracle: but what ſhall it hurt [them] * to make a triall?

They depart & * couer [their] * heades, & * vngirde their garments,

And * caſt the t ſtones commãded behind their * backes.

The ſtones (who can belieue this but that anquitie (r) is witneſſe?)

Began to * lay away [their] hardneſſe, and their * ſtifneſſe,

And

Now although *Pyrrha* was much mooued at this coniecture of her husband; and both of them hoped well it might be ſo;

Yet they were ſtill doubtfull, and both diſtruſt in ſome ſort the heauenly Oracle.

Notwithſtanding thus they beginne to reaſon with themſelues;

What can it hurt vs to make a triall hereof?

Thereupon they depart, and as they were inioyned,

They couer their heads,

Looſe their garments,

Caſt ſtones behinde their backes.

And forthwith the ſtones (a matter incredible, but that antiquity doth giue certaine teſtimony vnto it)

Begin to lay away their naturall hardnes.

ſ *Titania* a name of *Pyrrha*, neece or grandchilde to *Iaphet*, the ſon of *Titan*, who was the Sonne of *Cælum* and *Veſta*.

* *Titania is.*

* *Diuination or interpretation.*

* [*Their*] *hope is in doubt*, viz. *they hope doubtfully, or diſtruſting.*

* *Admonition or counſell.*

* *To trie.*

* *Veile.*

* *Head.*

* *Let looſe* [*their*] *coats.*

* *Stand.*

* *Footſteps.*

r *Hath witneſſed it.*

* *Put away.*

* *Rigour, ſturdineſs or roughneſſe.*

ſ This is thought to bee fained thereupon, that *Deucalion* a King of *Theſſalie*, after a great flood, wherewith all *Greece* is ſaid to haue beene ouerflowen, is reported to haue inſtructed the rude and ſauage people, and to haue framed them by good lawes to put away their fierce, hard & vntractable natures: and ſo to haue cauſed them to leaue the ſtony rockes and caues wherin they then liued, caſting them as it were behinde their backes, and to haue gathered into companies, and built them Cities.

Or rather it is fained of the Poets onely to ſignifie the deprauation or peruerſneſſe of ſoule and bodie, or of mans nature.

To ſoften by little & little,

And to bee * ſoftened * by little and little, and being ſoftened * to take a ſhape.

* *Made ſoft.*
* *By delay.*
* *To lead.*

And to take a ſhape.

Yea ſo, as ſome ſhape of man beginnes to appeare;

* By and by as * they increaſed *, and receiued a ſofter nature, * that ſome ſhape of man * might be ſeene, * though not * [very] manifeſt, but as [an image made] of Marble newly begun,

* *Straight-way, whenas.*
* *They haue increaſed or waxed bigger.*
* *And a ſofter nature happened vnto them.*
* *As.*
* *May.*
* *So.*
* *Manifeſt or apparant enough.*

Although not very manifeſt at the firſt,

Yet like images wrought in marble when they are newly begunne, onely rough hewen, and not finiſhed:

And moſt like vnto impoliſhed pictures.

* Not yet finiſhed, and moſt like * impoliſhed * pictures.

* *Not exact [or perfect] enough.*
* *Rude or rough.*
* *Signes*, viz. *images or ſtatues roughly hewen.*

And what part of the ſtones was moyſt and earthy,

Yet what part of them was moyſt with any (r) iuyce,

r *Moyſture.*

And

And alſo earthy, is turned into (r) the vſe of the body :

That is turned into fleſh and bloud.

r *Fleſh.*

* What is ſolide and cannot bee bowed, is changed into bones.

* *What thing, or what part.*

The ſolide parts into bones.

* What [part] hath beene.
* Euen now.

* What was * lately a veine, remained vnder the ſame name.

The veines of the ſtones into vaines of the bodie.

* And ſo the ſtones ſent by the hands of the man, drew the face of men in a ſhort time by the diuine power of the Gods.

* And [ſo] in a ſhort ſpace by the power of the Gods, the ſtones

And thus in a ſhort ſpace, through the mighty power of the Gods.

* Sent.

* Caſt by the hands * of the man, (r) tooke the ſhape of men.

* Of Deucalion.

r *Receiued the proportion and nature of men.*

The ſtones caſt by the hands of the man are made men.

* Is.

r *By the ſtones which the woman caſt behinde her.*

And the woman * was repaired (r) by the womans caſting [of ſtones behind her.]

And thoſe caſt by the hands of the woman are made women.

There-

Whereupon it is comne to paſſe, that we are ſo hard a kinde.

Thereupon wee are a hard kinde and * ſo experienced in labours.

* *Hauing ſuch experience [or proofe] of labours, or ſo able to indure toyle and hardneſſe.*

And doe giue continuall experiments from whence wee haue our beginning, euen from ſtones.

And [thereby] do giue * experiments *u* * from whence we haue had our beginning.

* *Documents or demonſtration.*
* *Of what originall wee are bred, viz. whereof wee are made.*

u Hence it is ſaid to bee that the Græcians call the people λαος of λἀας, a ſtone.

FAB. VIII.

Of the reſtoring of the Creatures, by the ſlimineſſe of the earth and warmeneſſe of the Sun, and the killing of r *the* a Python *bred amongſt them, by* Apollocs *ſhafts, in the remembrance whereof the Pythian games were ordained.*

r *The ſerpent or dragon.*

a By the *Python* or dragon bred after the flood, of the moyſt earth, is meant the rotten, noyſome and peſtilent vapours, which were cauſed by the inundation and generall deluge, vntill they were conſumed by the beames of the Sunne, ſignified by *Apolloes* ſhafts.

In this Fable the Poet proceedeth to ſhew the repairing of the reſt of the creatnres.

b THe earth brought forth

b That liuing creatures may bee bred of the moyſt earth made

warme by the heate of the Sunne, hee sheweth that *Egypt* is a witnesse; where, after the inundation of *Nilus*, the clods are changed into diuers shapes of liuing creatures by the power of the sunne.

These are here inserted by the Poet, not onely to shew the restoring of the rest of the creatures, but also for the more fit knitting hereto of the next fable of *Daphne* turned into a Lawrell.

forth (*r*) the rest of the liuing creatures, in diuerse * shapes of it own (*r*) accord, after that the olde * moysture * began to bee thoroughly warme * by the * feruent heat of the sunne; and also the mud and the moist fennes

* Began to swel with heat, & the fruitfull seeds of [all] things

Being nourished (*r*) in the * liuely soyle as in the * wombe of [their] mother,

Increased, and took some * shape * by continuance of time.

Euen as when c *Nilus*, * which floweth into the sea by 7 mouths, hath

1. How mankinde being thus restored, the earth brought forth the rest of the liuing creatures, of all sorts, and that of it owne accord.

And secondly, the meanes and manner thereof.

That so soone as the moyst earth began to wax warme by the heat of the sunne.

And especially the mud in fennie places,

Began to swell by the heat thereof,

The seeds of all things being in the same earth,

And nourished in that liuely soyle, as in the wombe of their mother,

Increased, and tooke sundry shapes by little and little.

This he declareth by a similitude, and an instance of the like in *Egypt*, by the meanes of the riuer *Nilus*.

That euen as when *Nilus* that great riuer of *Egypt*, running into the Sea by seauen streames, hath ouerflowen their fields, and is returned againe within his banks,

r *Other liuing creatures.*

* *Formes.*

r *Nature.*

* *Humour or moyst earth.*

* *Waxed throughly warme, or very hot.*

* *From.*

* *Fire.*

* *Haue swelled.*

r *In the earth ministring life.*

* *Quickning.*

* *Belly.*

* *Face or forme.*

* *By delaying, staying or tarrying, or by little and little.*

* *Hauing seauen streames or currents.*

c *Nilus* is thought to be so named, *q. non ἴλυς nouum lutum*, new clay or mud, because it ouerflowing euery yeare, carieth with it new mud, whereby the fields are manured and made exceeding fruitfull, and whereof these creatures are said to be bred.

hath * left the
* fields all wet,
* and brought
againe [his]
* streames into
his anciēt *d* * chanell,

* *Forsaken.*
* *Wet fields.*
* *And hath restored his flouds to the ancient chanell.*
* *Flouds or current.*
* *Chanell or watercourse.*
d *Alueo Synæresis.*

And that the fresh mud left behind it, hath waxen warme by the beames and influence of the sunne.

And the (*r*) fresh mud hath waxen very hot by the
e * heauenly Sunne,

r *New mud or slime, or moyst earth.*
* *Fiery signe or star.*
e The sunne is specially so called *æthereũ sidus*, because of the heate and influence of it aboue the rest of the starres.

The husbandmen as they plowe and turne ouer the clods, do finde very many liuing creatures causèd thereby.

The * plowmen * turning ouer the clods doe finde very many liuing creatures;

* *Tillers [of the ground or husbandmen.]*
* *The clods being turned ouer.*

And amongst the same, some they see only begun to be formed, according to the short time they haue had to be bred in.

and * amongst these they see some onely begunne, * according to the short space of [their] breeding, some

* *They see in these.*
* *By the very space of breeding, viz. according to the time of their breeding.*

Some vnperfect, and as it were cut off by the shoulders.

vnperfect, and * cut off by their shoulders:

* *Cut short, viz. wanting shoulders or heads.*

And ofttimes they behold one part of the same creature liuing, another part therof still remaining a very lumpe of earth altogether without shape or forme.

* and oft times in the same bodie one part liueth, another.

* *And one part oft times liueth in the same body.*

* Is.
r Vnformed or vnshapen earth.

another part * remaineth (r) rude earth.

* Where, or when as.

Because * so soone as both the moysture and heate haue * receiued (r) a temper, they conceiue, and all things * are bred of these (r) two.

Then hee setteth downe the reason hereof: for that so soone as moysture and heate haue once receiued a right temper or mixture, they straight conceiue, and so of these two are all things bred.

* Taken.
r A right mixt proportion.

*, Doe arise.
r Moysture and heate.

*And although the fire bee contrarie to water, f yet (r) a moyst (r) vapour doth *breed all things, and a disagreeing concord is fit * for increase.

And that although fire be contrary to water, yet a moyst vapour, wherein moysture and native heate are rightly mixed, doth breed all things, and such a disagreeing concord is fit for increase of al young things.

* And whereas fire is a fighter [or aduersary] to the water, a moyst vapour doth create all things.
r Viz. moysture & heate mixed.

f Heat and moysture separate, doe naturally disagree: but being mixed together rightly, they agree well, and are most apt for breeding all things.

r Heate or warmenesse.
* Create, make, or fashion.
* For young ones, or things to be bred, or brought forth.

Therefore * so soon as the earth being * slimie by the late flood, waxed warme by the heauenly * Sunne, and by the * heate from aboue,

Afterwards he commeth to apply this, to proone the truth of the manner of the repairing of all things.

That euen in like sort so soone as the earth being all muddy and slimie by the late ouerflowing, began to waxe throughly warme by the Sun beames & heauenly influence,

* Where, or when as.
* Muddy, dirtie, clayeie.
* Sunnes, viz. the continuall shining and beames therof.
* High heate, or pearcing deepe.

It

It brought forth innumerable kinds of liuing creatures.

Partly restoring againe the ancient sorts which had beene formerly;

And partly creating new monsters which had neuer been before.

And that, howsoeuer it was vtterly vnwilling to breed such misshapē and vgly creatures,

Yet at the very same time it brought forth that huge deformed dragon, called the *Python.*

Which hauing been altogether vnknowen before, became a terror vnto that new-bred people, for that his body couered such a space and compasse of the mount where he lay.

Now this great and mighty serpent *Apollo* slew, with a thousand shafts, vntill hee had almost spent his whole quiuer vpon him,

It brought forth innumerable * kindes, and partly *(r)* restored again the ancient * formes, partly (r) created new *(r)* monsters.

It indeed * was vnwilling [to breed [* such,] but yet it bred *g* thee also at that time, oh thou *(r)* most huge *h Python*; and [thou] * serpent being vnknowen [formerly] wast a terrour to the * new-bred people: thou * coueredst *(r)* such a space of the mountaine.

i * *Apollo* killed this Serpent being * loaden with a thousand * shafts, * hauing almost spent his whole

* *Shapes.*

r *Represented.*

* *Figures.*

r *Bred or fashioned.*

r *Misshapen things.*

* *Would not.*

* *Them.*

* *But oh thou greatest serpent, it begot thee then also.*

g Apostrophe.

* *Oh vnknowen serpent.*

* *New.*

* *Heldest or occupiedst.*

r *So great a compass of the mount* Parnassus, *where thou wast formed.*

* *The God holding the bowe.*

* *Heauie.*

* *Darts*

* *His quiuer almost drawen-out [or spent]* viz. *emptied.*

h (r) By the *Pytlon* is meant the abundance of pestilent vapours caused by the deluge (as is said before): it hath the name of πυθω, *putrefacio*, because they were bred of the rottennesse of the earth, consumed by the beames comming from the circle of the sunne, as from a bowe, *Vid. Sup.*

i *Apollo* was painted with a bowe and quiuer. By him was meant the Sun which destroyeth all noysome vapors with his beames, as with arrowes.

whole quiuer, al-
though [he had]
neuer vſed ſuch
like (r) wea-
pons before, ex-
cept * amongſt
(r) Deere, and
ſwift (r) Roes;
*ſo that his poi-
ſon was ſhed out
[by thē] through
k black wounds.
And leſt that
* long continu-
ance of time
might blot out
the * famous me-
mory (r) of [this]
worke;
*He ordained
ſacred games wth
a renowned ſtrift
for maſteries.
*Which games
were called the
l Pythian games,
by the name of
the (r) ſubdued
ſerpent.
(r) Heere
(r) which-ſoeuer
of the young
men

although hee had neuer vſed thoſe before, vnleſſe againſt Bucks and Does.

Yet hee ſo pierced him with theſe, that all his blacke and deadly poyſon powred out, & ſo was ſhed by the wounds made thereby.

And leſt that by tract of time, the memory of this famous victorie & happy worke ſhould vtterly periſh;

Apollo ordained ſacred games to bee renowned for the ſtrift & contention for maſteries, which were to bee euer vſed therein.

And theſe games to bee called the *Pythian* games, according to the name of this monſtrous *Python* thus ouercomne, for a perpetuall remembrance thereof.

And in theſe games moreouer, that whoſoeuer did the beſt and got the maſtery, at what

r *Darts.*

**In [killing] deere.*

r *Bucks and Does.*

r *Wilde Gotes.*

* *His poyſon being powred out through [or by] his blacke wounds.*

k Here ſeemeth to bee an Hypallage, the black wounds for the blacke poyſon running out of his wounds; or elſe it may be properly, becauſe poyſon maketh the part which is poyſoned to be blacke.

* *Ancientneſſe or time.*

* *Fame.*

r *Of this ſlaying of this dragon.*

* *Hee inſtituted games [to be] ſacred in a famous contention, [or tryall of maſteries.]*

* *Being called* Pythia.

l *Pythia* were playes made in the honour of *Apollo* for ſlaying the *Python.*

r *Ouercomne, conquered or vanquiſhed.*

r *In theſe games.*

r *What young man or youth ſoeuer*

strift or contention soeuer in wrestling, running, or any other way, should receiue this honour to bee crowned with a crowne or garland made of the branches of the Escule tree, in honour of *Apollo*.

The reason also hereof, that these garlands were made of the Escule tree, was this,

For that as yet there was no Lawrell tree sprung vp.

And therefore *Apollo* compassed about the temples of his head comly with long locks, with writhen branches plucked from any kind of tree.

men * ouercame by hand, or * feet, or wheele, * receiued (r) the honour of an *m* Esculc branch.

* As yet there was no *(r)* Lawrell, and [therefore] *n o* * *Apollo* did adorne (r) the temples of his head being decent with long haire, * [wth branches plucked] from any tree.

* *Had ouercomne* [*or got the maistery or victory.*]
* *By feete.*
* *Tooke.*
r *A crowne or garland made of the branches of the Escule tree in honour of the victory.*
* *The Laurell tree was not yet.*
r *Bay-tree.*
* Phœbus *did compasse about or gird.*
r *His comely head.*
* [*With a crowne or garland made*] *of any kinde of tree.*

m *Esculus* is a tree bearing mast almost as big as the mast of the Oke, and hauing leaues bigger. It was so named of *Esca*, & so honoured because in olde time they did eate of the fruite thereof.

n This is here fitly brought in to make a way to the next Metamorphosis, how *Daphne* was turned into a Laurell, & so to tie this fable fitly to that which goeth before.

Thus is *Apollo* painted.

o *Phœbus* is an Epithet of *Apollo*, proper to the Sunne, signifying pure, for the brightnesse of the sunne.

FAB. IX.

The Poet intending here to set downe the power of loue, that it preuaileth with the most renoun'd, & withall the reward of chastitie, descendeth vnto this next Fable, how *Apollo* who had slaine the dragon, was yet ouercomn with the loue of *Daphne*, and how she for her chastity was turned into a Laurell. And to this end sheweth,

a *Of* Daphne *turned into a Laurell tree.*

* * *b* *Daphne* *c* the daughter of the riuer *d Peneus*, [was] the first loue

* *The first loue of* Phœbus [*was*] Daphne, *&c.*
* *Penean* Daphne.

a This Fable sheweth the power of loue, that euen *Apollo*, God of wisedome was ouercomne thereby: And also the reward of chastity in chast *Daphne*, turned into a Laurell, alwaies greene.

b *Daphne* signifieth a Laurell or Bay-tree, of δαω φαινω, because when a leafe or branch of it is burned, it seemeth to send forth a voyce by cracking.

c It is fained to bee the daughter of *Peneus*, because the banks thereof are full of Bay-trees.

d *Peneus* a riuer in *Thes-*

laly, running betweene *Ossa* and *Olympus*.

e *Cupid*, God of loue, sonne of *Iupiter* and *Venus*, or as some say, of *Mars* and *Venus*, *a cupidine*, of the carnall desire which he is said to worke.

f *Delius*.] *Apollo* is so called of the Iland *Delos*, wherein he and *Diana* are said to haue beene borne.

g The bowe and arrowes, and also the firebrand are attributed to *Cupid*, to expresse the wonderfull power of loue, because loue is more pearcing then either iron or fire; yea, more burning, for that loue burnes a farre off, whereas fire burnes only things touching it, or neere vnto it.

* Phœbus.

* *Which* [loue.]

* *Ignorant lot, or hap, or chance, or vnskilfull fortune which hath no choice of things.*

r *The great indignation of the God of loue.*

* *The serpent lately ouercomne, had seen this* [*Cupid*] *bending the hornes,* [*or tips of his bowe*] *the string being brought to it* [*or drawen vp to it.*]

* *And he had said, O wanton boy, what is to thee with these valiant weapons?*

* *These things which thou carriest doe become*, viz *this bowe and arrowes.*

* *To giue sure wounds to the wilde beast, to giue woūds to the enemy.*

* *Made prostrate or slewe.*

* *Swollen or prowd.*

loue of * *Apollo*:
* which not
* Blinde fortune gaue [vnto him] but (r) the cruell anger of e *Cupid*.

f *Apollo* being proude * of his late subduing of the serpent, sawe this [*Cupid*] bending his g bowe:
* And what (quoth he) thou wanton boy hast thou to doe with these warlike weapons? * this furniture which thou beares't becomes our shoulders;

Who are able * without missing to wound the wilde beasts, to wound also the enemy; who lately * beat down wth innumerable shafts the * swelling

1. That *Daphne, Peneus* daughter, was the first loue of *Apollo*.

2. The meanes whereby hee fell in loue with her.

That it was not by fortune, but through the anger of *Cupid* God of loue, and that vpon this occasion;

That *Apollo* being proude of his late conquest in killing the *Python*,

Seeing *Cupid* bend his bowe, disdainfully scoffed at him,

Calling him wanton boye,

And demanding of him what hee did with those warlike weapons:

Because that kinde of furniture, would rather become his shoulders.

For that he was able not onely to smite wild beasts with them, but euen to wound the enemie.

Which he demonstrateth by a notable instance,

As that he had so lately beat downe with his shafts, and killed that

vgly serpent, which was so huge, that he couered many acres of ground, with his belly full of poyson.

ling *Python*, * couering so many *h* acres of ground with [his] * pestilent belly.

* *Pressing.*

* *Belly full of poyson.*

h An acre of ground was so much as a yoake of Oxen could well plow in a day.

Thereupon *Apollo* aduiseth him, to content himselfe,

* Content thou thy selfe to * *i* kindle with thy *k* brand, I know not what * *l* [light] loues, * and meddle not with our praises.

* *Be thou content.*
* *Prouoke [or stir vp] with thy firebrand.*
* *Loues*, viz. *wanton, sory, or vnbeseeming men.*
* *Neither arrogate, claime, or challenge to thy selfe our praises.*

i *Irrito*, to stir vp: *Irrito*, to make vaine.

k *Fax, viz.* a firebrand is ascribed to *Cupid*, whereby the mindes of youth are inflamed with loue.

To kindle with his brand some silly loues, and not to meddle with his praises.

l Thus hee speaketh to *Cupid* in contempt.

But *Cupid* answereth him:

* *Cupid* answered * him; r *Phœbus*, * be it so that *m* thy bowe * smites all liuing creatures (quoth he) [yet] (*r*) my bowe shall smite thee: and * how much all liuing creatures * are inferior to God, * [so much] is (*r*) thy glorie lesse then ours.

* *The sonne of Venus.*
* *This* [Apollo.]
r *Oh* Apollo.
* *Let thy bowe smite all things.*
* *Fastens or shootes through.*
r *Thou canst not escape mine.*
* *By how much.*

That howsoeuer that bowe of his whereof he so gloried, was able to smite all liuing creatures; yet his bowe was able to wound euen him being a God.

m *Cupids* bowe and shafts more pearcing then *Apolloes.*

And therefore looke how much all liuing creatures were inferior to God, so much should *Apolloes* glory be vnto his.

[Thus] hee spake, and * fluttering with his wings,

* *Doe yeeld or giue place.*
* *Thy glorie is lesse then ours [by so much.]*
r *Thy glory in shooting.*
* *The ayre being dashed with his wings smitten together,*

Hauing thus spoken, fluttering with his wings, hee flewe

* [Hee] *not ſlowe ſtood on the ſhadie tower.*

* Hee ſtood forthwith vpon the ſhady top of *Parnaſſus*.

forthwith vnto the ſhady toppe of *Parnaſſus* mount.

n *Cupid* is ſaid to be armed with different ſhafts, *viz.* ſharpe and blunt, golden and leady: The reaſon is, for that all are not affected after one manner in loue: one loues more feruently then another; and ſometimes one loues the other moſt vehemently, the other no whit affected, or diſliking all loue, or elſe thoſe eſpecially who are ſo inamoured with them; as here it fell out betweene *Apollo* & *Daphne*.

And *n* drewe * forth of his quiuer two * arrowes

And there ſtanding, he drew two arrowes out of his quiuer;

* *Out of his quiuer bearing ſhafts* [*or full of ſhafts.*]

* *Darts.*

Of (r) diuers * operations: *the one driueth away [loue] the other cauſeth it.

Thoſe alſo of diuers qualities.

r *Contrarie.*

* *Workes or effects.*

* *This driueth* [*or chaſeth*] *away, the other maketh loue.*

That which (r) cauſeth [loue] is (r) of gold, & * glittereth with a ſharpe * head.

The one of them cauſing loue, hauing a ſharpe head, and all of gold.

r *Maketh.*

r *Golden.*

* *Shineth.*

* *Poynt.*

That which *driueth it away, is (r) blunt, and hath lead (r) vnder a reed.

The other abating and driuing away loue, being of Cane filled with lead, and hauing a blunt head.

* *Driueth away loue.*

r *Without poynt.*

r *Vnder the cane whereof that ſhaft is made.*

(r) The God fixed (r) this in (r) the Nymph *Peneis*: but * hee pierced the very marrow of *Apollo* through his bones, with the other.

This leaden ſhaft hee fixed in *Daphne*,

But the other he ſhot into *Apollo*, pearcing his very marrow thorow his bones.

r *Cupid.*

r *This blunt ſhaft.*

r Daphne, Peneus *daughter.*

* *He hurt* [*or wounded*] Apolloes *marrow through his bones ſmitten thorow with the other.*

(r) The

So that *Apollo* begins forthwith to bee inflamed with loue.

(r) The one [of them] * falls in loue forthwith: (r) the other flieth * the very name of a louer;

r Apollo.
* *Loues.*

Daphne cannot endure to heare of loue, or the name of a louer.

r Daphne.
* *The name.*

But contrarily solaceth her selfe to liue in the woods; and with the skins of wild beasts which she killed.

* Solacing herself in the * thick woods, and in the (r) skinnes of the * wilde beasts which she tooke,

* *Reioycing [or delighting herselfe.]*
* *Hiding places [dens or caues] of the woods.*
r *Cases.*
* *Taken wilde beasts.*

Becomming therein a follower of chast *Diana* liuing vnmarried.

and becomes an * imitatour of (r) vnmarried * *Diana*,

* *Being an emulatour or follower.*
r *Vnwedded [or reioycing in perpetuall virginitie.]*
* Phœbe.

Onely tyed her haire together without any other curiosity.

* o Shee had onely her head fillited vp with a ribband.

* *A hairelace [or headband] did keep in her haires, being put without lawe, viz. without any curious setting or tricking.*

o Some expound it she had onely a coife vpon her head; which seems contrary to that after

Et leuis impulsos retro dabat aura capillos,
Et Spectat inornatos collo pendere capillos.

So as although many suters sought her loue, yet shee despised them all.

Many sought (r) her: [but] she * despised all [her] suters;

r *Her loue.*
* [*Was*] *against [or turned away from] them, seeking [or her woers.]*

Here also is shewed how *Daphne* became an imitatour of *Diana*, that she neglected the tumming vp of her head, and despised all men.

And being male content, liuing all alone without a husband, ranging the vnwayed woods,

[And] * being vnpatiēt [to hear of mariage] without a husband, she * rangeth the vnwaied woods.

* *Impatient.*
* *Vieweth.*

Nei-

Neither * regards shee p the bridal song, what loue, or what marriage (r) is.

* *Doth she care what Hymen, what loue, what mariages are.*

Neither regarded mariage nor loue.

p *Hymen* is taken both for the god of mariage, the mariage, and the bridall or wedding song, viz. vsed to bee sung at mariages.

r *Meanes.*

Oft times[her] (r) father said: * thou owest me a son in law [my] daughter.

r Peneus.

* *Daughter thou owest me a sonne in lawe.*

Although her father oft-times challenged & vrged her,

That she ought him a sonne in lawe, and nephewes;

[Her] father said oft times, [my] daughter thou owest mee nephewes.

She hating the (r) marriage q tapers as a (r) crime,

Yet she still disliking and detesting mariage as a crime.

q *Teda* is properly the middle or heart of the Pine tree, which being kindled through the fatnesse in it, burneth like a taper or torch.

The tapers vsed at mariages are put here for mariage, because as *Plutarch* saith, they were woont to carry fiue burning tapers before the new maried parties.

r Fauning armes are put for the armes of her, fauning. *Hypallage.*

r *Bridall solemnities or mariage songs,* viz. *mariage.*

r *Fault or blot.*

* Blushing modestly,

At length blushing modestly,

* *Pouring ouer her beautifull countenance ouercast with a shamefast red,* viz. *hauing her comely countenance ouercast with a modest blush.* Synec.

* And foulding about [her] fathers neck with [her] r fauning armes,

And foulding her armes about her fathers necke,

* *And cleauing [or hanging] on the necke of her father with fauning armes.*

Said, * grant mee [my] dearest father (r) to inioy perpetual virginity: * *Dianas* father gaue this to her before.

* *Giue.*

Maketh this humble requeste vnto him:

That he would grant vnto her to inioy perpetuall virginitie,

r *To liue a perpetuall virgin or maid.*

Like as *Dianaes* father had graunted vnto her before.

*[Her] *father gaue this before vnto* Diana, *viz.* Iupiter, Dianaes *father.*

Whereunto her father answereth, that hee could consent;

But that yet her beautie hindered that desire of hers.

before. (r) He indeed * consents, *but [yet] [quoth hee] this comelinesse [of thine] (r) forbids thee to bee [that] wch thou * requirest, *and thy beauty is repugnant to thy desire.

r *Her father.*
* *Obeyeth or yeeldeth.*

s *Peneus* her father answereth her thus tenderly.

r *Hinders [or denies] thee to liue a virgin.*
* *Wisheſt.*
* *And thy forme doth repugne thy vowe.*

But *Apollo* presently fals in loue with her so soone as euer hee seeth her, & desireth to marry her.

* s *Apollo* falls presently in loue with *Daphne*, and assoon as he seeth her hee desireth to marry her:

* Phœbus *loueth & desireth the marriages of* Daphne, *being seene.*

s This is the speech and relation of *Ouid.*

And as he is inamoured with her: so he hopeth and perswadeth himselfe to obtain her; although his Oracle deceiues himselfe.

And heere the Poet sets out the vehemency of his loue by a double similitude.

And what hee desireth, he hopeth for: * but yet his owne (r) oracles do deceiue him.

* *And.*

r *Predictions, or foretelling to himselfe.*

And as the light (r) stubble * is u wholly set on fire, when * the x eares are taken away.

r *Hame, or strawe.*
* *Are burnt.*
* *The awnes or beards of the corne are taken away [or reaped.]*

u *Adoleo* is properly to burne sweet things.

x *Arista* is properly the awne or beard of the eare, put for the whole eare of corne. and that for the corne in it. *Metalepsis.*

As

As [dry] hedges burne with (r) brands which y the (r) traueller bechance

That euen as the ſtubble is burnt, when the corne is taken away, or as the hedges are ſet on fire by brands careleſly left by the traueller, towards the breaking of the day:

y Trauellers in the darke nights are wont to carry torches or fire-brands of ſome fat wood with them, to light them, which at the appearing of the day they caſt out of their hands careleſſely neere hedges, or whereſoeuer it happeneth.

r *Torches or fire-brands.*

r *Paſſenger or way fairing man.*

Either * held too neer [thē], or left, now * about the breaking of the day:

* *Moued, or carried, or layed.*

* *Vnder or about the light [coming.]*

So (r) the God * is all inflamed, ſo * is his whole heart ſet on fire, & [thus] he nouriſheth his r barren loue with hoping [ſtill.]

So was the God wholly inflamed.

And nouriſhed his barren loue with increaſed hopes.

r Apollo.

* *Went away into flames, viz. with the loue of* Daphne.

* *He is burnt in his whole breaſt.*

r *Vaine, whereof he could looke for no fruite or pleaſure.*

He * ſeeth her * vntricked * haire to hang (r) in her necke.

Here alſo the Poet declares the meanes whereby his loue was thus kindled more and more.

* *Beholdeth.*

* *Not adorned, or curiouſly ſet.*

* *Haires.*

r *About her neche, or vpon her necke.*

And what if they * were trimd? quoth he: hee ſeeth [her] eyes * gliſtering like the ſtars: hee beholds [her] z * lips, which it (r) was not ſufficient for him to ſee:

That her very haire, although vntrimmed, did exceedingly pleaſe him; and therefore how much more would it, thought he, if it were ſet out.

So her eyes gliſtering like the ſtars,

* *Bee kemmed, or dreſſed vp, or finely ſet out.*

* *Shining or gliſtering with fire.*

z *Oſcula ab os*, ſeemeth here to be taken for her little mouth; which eſpecially commends a virgin.

Her lips,

And fingers,
Hands,

ſee: *a* he praiſeth her fingers and her hands.

Armes and wriſts bare aboue the midſt.

And alſo arms, and wriſts being bare * aboue the midſt.

* *More then a middle part, or the half.*

And therefore hee thought thoſe parts which were couered to be farre more comely.

* What other parts are couered, he thinketh more beautifull;

* *If any things lye hid, hee thinketh [them] better or more excellent.*

But ſhee flees away ſwifter then the winde.

ſhe fleeth ſwifter then the light winde;

Neither would ſhee ſtay, though hee called her backe by moſt kind and louing words, in this tender ſort;

neither ſtayd ſhe at theſe words * of [him] recalling her.

* *of* [Apollo] *calling her backe.*

Oh Nymph *Peneis* ſtay, I pray thee: I doe not purſue thee as being thine enemie, like as thou doeſt flee from me.

(r) Oh nymph *Peneis* ſtay, I pray [thee] I do not purſue thee * [as] an enemy.

r *I pray thee nymph Peneis ſtay.*

* *Being an enemy.*

Stay oh Nymph, thou flieſt from mee euen as the lambe doth flie the Wolfe; and as the Hinde flees frō the Lion.

* Stay, oh Nymph: [for] ſo * the Lambe doth flie the Wolfe, ſo the Hinde [flies frō] the Lyon.

* *Oh nymph ſtay.*

* *The Yewelambe.*

a Hee expreſſeth the conditions of elegant louers, who thus commend all things in their loues.

b *Brachia* ſeeme to bee taken here for the vpper part of the arme from the elbow to the ſhoulder, as *lacertus* for the nether part; though they are more vſually taken contrarily.

So

So the Pigeons flie the Eagle with [their] *trẽbling wings.

Or the Pigeons flie the Eagle with their trembling wings.

* *A trembling [or flittering] pen or fether.*

* *All [liuing creatures] fleet.*

* *Euery [of thẽ flie] their enemies; [but]* * *loue is the cause of my following of thee.*

Euery one of them flying from their enemies rage:
But loue is the cause why I thus follow thee.

* *Lone is the cause to mee of following [thee.]*

(r) [Ah] mee wretch, [beware] thou fall not *on thy face, or *left the r thorns * should scratch [thy] legs vnworthy to be hurt, & I be the cause * of thy griefe.

Then after in most louely manner pittying her simplicity and danger, still proceedeth to stay her by aduising her to take heede,
That she fell not on her face with haste,
Nor scratched herselfe amongst the thornes; and so hee should bee the cause of her griefe,

r *Alasse, how would it griene my heart if thou shouldest fall, &c.*

* *Prone or grouelingforward.*

* *That.*

r *Bryers or pricks.*

* *May note, or marke, or pricke.*

* *Of griefe [hurt, or smart] to thee.*

The places (r) which [way] thou (r) hastest are * rough, run I pray [thee] more (r) moderately, and * stay thy flight; I my selfe will * follow on thee more * leasurely.

For that the places whither shee so hasted from him were rough,
And so perswades her to run more moderately; and hee would follow more leasurely after her.

r *Where.*

r *Runnest.*

* *Sharpe or prickie.*

r *Leasurely, or softly.*

* *Inhibite or abate.*

* *Follow after thee, or pursue thee.*

* *Moderately.*

* *Inquire whome thou pleasest, or giuest content to.*

Yet * take aduice

And also to bethinke herselfe well, who it was that now did seeke her loue, and to whom she might giue content.

That he was not ſom vplandiſh clowne;

uice, whom thou mayſt pleaſe: * I am no vplandiſh man.

Nor a fieldman tending heards or flockes.

I am not a ſhepheard. * I do not here clowniſhly tend *c* herds or flocks. * Thou knoweſt not, oh vnaduiſed ſoule, thou knoweſt not

That ſhee indeede knew not from whome ſhe fled, and therefore ſhee fled from him.

Whom thou flieſt, and * therefore flieſt thou [me.] *d* * *Delphos* is mine,

And *e Claros* and *f Tenedos*, & * the court of *g Patera* honoureth me.

Iupiter is [my] * father: (*r*) Its * knowen by me both what ſhall be, & hath beene, and [now] is: *h* * ſongs conſort vnto the inſtruments by me.

i Our

* *I am not an inhabitour of the mountaine, [or a rude fellow dwelling among the hils or crags.]*

* *I doe not attend [or keepe] here, being ſlouen like [or vnhandſome] herds of great cattel or flockes of leſſe [as ſheepe.]*

* *Oh thou raſh [maide] thou knoweſt not.*

* *For that cauſe thou flieſt.*

* *The Delphian land [or the Citie* Delphos] *is mine, [or ſerueth me.]*

* *The palace [or kingly place] at* Patera *ſerueth me.*

* *Progenitour or begetter.*

r *By me its knowen.*

* *Lyeth open [or is made manifeſt.]*

* *Verſes agree to ſtrings or inſtruments by me*, viz. *I am the God or inuentour of muſicke, harmonie, or melodie.*

c *Armentum* was taken for a company of a cattel, as was fit to helpe ſome way in warfor the worke thereof: *grex*, for a company of leſſe cattel, as of goats, ſwine, or ſheepe.

d *Delphi*, a citie and people of *Boetia* by *Parnaſſus*, where the Oracle of *Apollo* was.

e *Claros* is ſaid to be a Citie of *Lycia*, dedicated to *Apollo*, where alſo was an Oracle of *Apollo*.

f *Tenedos* a citie of *Lycia*, or as ſome ſay of *Pamphilia*, vnder the protection of *Apollo*.

g *Patera* was alſo a citie of *Lycia*, ſo called of *Patarus* the ſonne of *Apollo* and *Lycia*, where *Apollo* was ſpecially worſhipped, whence he is alſo called *Pataræus Apollo*.

h *Apollo* is fained to be the inuentour of muſicke, to commend the dignitie thereof, as being inuented by God, not by man.

And then doth the Poet moſt artificially ſet out *Apollo* wooing of her, and alluring her by mentioning his power, deſcent, knowledge and inuentions.

That for his greatneſſe he was Lord of *Delphos, Claros, Tenedos*,

And the palace of *Patera*:

Being ſpecially worſhipped in all theſe places.

And for his deſcent, that *Iupiter* was his father.

For his knowledge, that he was the God of wiſedome, that by him alone, and by his Oracle were all things knowen, both paſt, preſent, and to come.

For his inuentions, that he was the God of muſicke, and inuentour thereof.

i And so of shooting, for the sunne beames so directly descending vpon the earth, and destroying all noysome vapours.

So the God of artillery or shooting.

i Our shaft indeed is sure: but yet [there is] (*r*) one surer shaft then * ours, (*r*) which hath made [these] wounds in [my] empty breast.

r *Viz.* Cupid *dart of loue, whereby he woundeth all.*
* *Our* [*shaft*.]
r *That wounded my heart thus with loue, which before was free from all affection thereof.*

Howsoeuer; *Cupid* had one surer shaft then his, with which hee had so wounded his heart with loue.

k Apollo is fained also to be inuentour of physicke, because by the power of the sunne all hearbs doe flourish, whereof is speciall vse in physick for the health of man.

k (*r*) Physicke is my inuention; and I am called * the helper thorow the world: the power of hearbs (*r*) is also subiect vnto vs.

r *I am the God & inuentour of physick and surgerie.*
* *The bringer of helpe and ayde.*

And finally, that hee was the God of physicke; for that physicke was his inuention.

And he was counted the chiefe helper of all through the world.

That all hearbs had their vertue and power from him.

r *Is from mee,* [*or doth proceed from my gift.*]

Alasse for me!

l That loue * cannot be cured by any (*r*) hearbs.

And yet he complaineth of this loue,

That it could not be cured by any hearbs, nor by all his skill.

l Daphne, viz. the Laurell, is fained to be thus loued by *Apollo*, both for the speciall vse thereof in physicke, and also that the Bay-trees are so pleasant for students.

* *Is curable, or able to bee cured by no hearbs.*
r *Meanes.*

* Nor that the arts can doe [their] (*r*) Lord any good, which helpe all [others.]

That those arts which were able to cure all others, could doe their Lord no good at all.

* *Neither the arts doe profit the Master, which profit all.*
r *Inuentour or authour.*

But [the Nymph] *Peneis* fled from * [him] as he would haue spo-

* [Apollo] *being about to speake moe things.*

But yet notwithstanding all this speech and labour of the God, the Poet sheweth how the Nymph still fled more fearefully from him, &

left him with his speech yet vnperfect, and not fully vttered.

ſpoken more, * *m* with a trembling paſe, and left his words imperfect with himſelfe.

* *With a feareſull courſe.*

m *Timido curſu.* Hypallage, *pro curſu timidæ.*

And how in her flight ſhe continually ſeemed more faire in his eyes.

* And then alſo ſeemed ſhee * comely, the winds * made her body bare,

* *And alſo.*
* *Decent.*
* *Made naked or bare [her] bodies.*

For that the winds, wauing her garmẽts as ſhe ran, vncouered ſom part of her body.

* And the meeting blaſts did toſſe her garments wch were againſt them.

* *The winds meeting [her] ſhaked [or blew] her garments, being againſt them, or contrary to them.*

And euery light puffe of ayre did toſſe her haire behinde her.

* And likewiſe euery light puffe did blowe her haire behinde her.

* *And the light wind [or ayre] gaue her haires driuen behinde her [or backewards.]*

So that her beautie ſtill encreaſed by her flight.

And how thereupon *Apollo* being youthfull could endure no longer ſo to ſpend his pleaſing words;

[Her] beautie * was increaſed by [her] (r) flight: * but becauſe the * youthfull God (r) indures not any longer * to ſpend his pleaſing words: and

* *Is.*
r *Running, viz. her running made her ſeeme more beautifull.*
* *But for that.*
* *Young.*
r *Abides not.*
* *To loſe his flatteries [or fawning words.]*

But as his loue incited him, ſo he made the faſter after her.

(r) as (r) loue it ſelfe * inciteth [him,]

r *That.*
r Cupid *himſelfe.*
* *Admoniſhed.*

[him,] he followeth her steps * with his pase more hastened.

* His pase being sent forth [or hastened] viz. swiftly.

As when the greyhound * seeth the Hare in the * champain field, and (r) he * strains at [his] prey by [his] footmanship, * the Hare (r) [seekes] safetie.

* Hath seene.

* Empty or open field.
r The dog.
* Seekes [or stretcheth] at the prey with his feet [or running.]
* He safety.
r Runnes for his life.

(r) The one * as cleaching the other, hopes euer and anon to holde [him] and straines his * steps * with his snout thrust out.

r The greyhound.
* Like [to one] as it were ready to cleave to [the other] viz. close to the hare, ready to gather him vp.
* Footsteps or prints of his feet.
* His nose being thrust forth to latch the hare betweene his teeth.

(r) The other is in * doubt, whether he be catcht and * is [still] deliuered out of [his] very teeth, and * scapes the mouth which touched him.

r The hare.
* Ambiguity or doubtfulnesse.
* Is snatched from the very bitings.

* Leaues the touching mouthes.

So

This speed and strift of both these two *Ouid* setteth out by a most liuely similitude, taken from the running of the greyhound and the Hare.

That euen as when the Greyhound pursueth the Hare in the champaine field, hee straines at him with all his footemanship, the Hare as fast to saue his life.

The Greyhound as at the backe of the Hare

Hopes euer and anon to beare him away,

Straining his steps, and thrusting out his snout to catch him.

The poore Hare is alwaies in doubt whether he be catched, or no; and yet still hardly scapes out of the Greyhounds mouth, and from betweene his teeth.

So was *Apollo* and the Nymph.

Hee swift through hope,
And she for feare.

* So is *Apollo* and the Mayde;
(r) hee swift in hope, shee for feare.

* So the God [is] and the virgin is.

r Hee [is] swift in hope, viz. hoping to catch her, shee for feare of being catched.

Yet that *Apollo* was more swift.

For that hee was helped forward by *Cupids* wings.

Yet he which (r) followeth after being helped by the * wings of (r) loue,

r Pursueth.

* Pens or fethers.

r Cupid.

And therefore denyed her any rest;

(r) Is more swift, & (r) denyeth [her any] rest,

r Is the swifter.

r Will not let her rest.

Being euer hard at her backe,

and * hangeth euen ouer her backe, as she was thus fleeing away;

* Hangeth ouer the backe of her fleeing.

And with his very breathing blowes her haires into her necke, so that shee feeles his breath.

Al. and blowes her scattered haire into her necke.

Al. *And blowes vpon her haire, being dispersed about her necke, or through her haires into her necke.*

Whereupon the Poet shews that her strength was cleane spent.

And that so she waxed wondrous pale,

* [But] when her strength was spent, she waxed wondrous pale:

* *Her strength being spent, she waxed very pale.*

And how then being vtterly ouercomne with the violence of her running,

and being ouercomne by the r labour of [her] (r) speedy flight,

r *Toile or wearisomnesse.*

r *Quicke or hastie course.*

She looked vnto her father *Peneus* streames,

* looking to the waters of *Peneus*.

* *Beholding the* Peneian *waues, viz. the riuer* Peneus, *her father.*

Oh

Oh father, helpe, quoth she, if [ye] (r) riuers haue [any] (r) diuine power.

r Streames.
r Power of the gods to helpe.

Crying vnto him to helpe her,
If that the riuers had any such diuine power, as to be able to succour her.

O earth, quoth she, wherein (r) I haue pleased ouer much, *open [& receiue me], or destroy *this shape, by changing of it, which causeth me to be hurt.

r I haue ouermuch delighted others with my beauty.
* Gape, viz. to swallow me vp.
* This figure by changing [it] which maketh that I bee hurt.

And after prayes vnto the earth (sith that vpon it shee had too much pleased the fancies of others)
That it would open it mouth and receiue her quicke, or at least destroy that shape of hers, which had beene the cause of her misery, by changing it into some other forme.

*[This] prayer scarcely ended, *her ioynts waxed starke.

* [Her] prayer scarcely ended, or she had scarce made an end of this praier.
* A beauie drowsinesse [or senselessenesse] occupieth [or possesseth] her ioynts or limbs, or sinewes.
* Soft.

That this prayer of hers was scarcely ended,
But a senseleſſe benummednesse fell vpon her,
That her ioynts waxed stiffe;

The n * tender (r) parts about her heart, are (r) girt about with a thin barke.

n Præcordia, signifieth properly the fleshy skin called *Diaphragma*, or the midriffe separating the heart & lungs from the stomacke, liuer, and other bowels: *quòd cordi prætendantur*: but here it is taken for all the inward parts.

r Entrailes.
r Compassed about or girt in.

Her heart, and all her tender inward parts were compassed about with a thin rinde;

Her haires (r) [grow forth] into *leaues, her armes growe into (r) boughes.

r Are changed.
* A leafe.

Her haires were turned into leaues;
Her armes growen forth into great boughs;

r Branches.

[Her]

Her feet which euen now were so swift, into roots, sticking fast in the earth.

[Her] foote * ere while so swift, sticks [in the earth] with immooueable rootes:

* *Euen now so swift cleaues [or sticks] with slowe rootes, viz her feet were changed into roots.*

Her beautifull countenance is turned into the top of the Laurell.

* [Her] countenãce becomes the top [of the Laurell]

* *Her faces [or countenance] haue a top.*

And one onely fresh greene colour remaining on her continually.

(r) one shining brightnesse remaines * therein.

r *There is in it onely a fresh greene colour.*

* *In her, or in it.*

And hereupon *Apollo* loues this tree, as he did *Daphne* before.

o And [now] p *Phœbus* loues this [tree:] and laying his right hand vpon the * bodie of the tree,

o The Laurel hereupon is said to haue been dedicated to *Apollo*.

p *Phœbus*, an epithet of *Apollo*, or the Sun, and signifieth pure, because the Sun is pure from all grosnesse or corruption.

* *Stocke.*

And putting his right hand vpon the body of it:

He still perceiues her heart to beate vnder the new barke.

* He still perceiues her heart to beat vnder the new rinde:

* *Hee feeles as-yet her breast to tremble vnder the new bark: viz. her heart to paut or beat.*

And imbracing the branches of it with his armes,

And imbracing the branches, as [her] * bodie, with [his] armes,

* *Members or limbs.*

* He

* He gineth kisses to the wood, yet the wood fled back from the kisses, [or writhed away from them.]

* He profereth kisses to the tree; but it writhed back from them.

He profered to kisse the tree,
But it writhed away from him.

To whom the GOD [thus spake]; But [yet] sith that thou canst not be my wife, * thou shalt surely bee my tree: q * Oh Laurell tree, [our] bush of haire, [our]instrumẽts, our quiuers shall (r) haue thee euer [for an ornament.]

And finally how the God honoured it with this gracefull speech;
That sith it could not now be his wife, which he had so much desired, it should surely bee his tree. That hee would weare it as an ornament both about his head, his harpe, and quiuer.

* Certainely thou shalt be my tree.

* Oh Laurell tree [our] locke [or bush of haire,] [our] harpes, our quiuers, shall haue thee alwaies [as an ornament] or thou shalt euer serue to adorne these.

q The Poet elegantly numbers vp those things which are commonly adorned with a laurell bough: as, the bush of haire, instruments and quiuers, which properly belong vnto *Apollo*.

And so it should alwaies serue to adorne all these.

r Inioy or weare thee.

* Thou shalt be present to the ioyfull Captaines.

r * Thou shalt bee an ornament to the ioyfull (r) Captaines, when as the merrie voice [of the souldiers] shall sing the triumph, and (r) the Capitol shall see the (r) long pompes.

And that moreouer the conquering Emperours should euer in their triumphs weare a crowne of Laurel, when as they went vnto the Capitoll in *Rome* with solemne pompe, hauing all their souldiers following them, crying *iö triumphe*, Triumph, Triumph.

r The Emperours in their triumphs ware a crowne of Laurell. The souldiers vsed to follow thẽ, singing [*triumphe*] *iö triumphe*.

r Emperours.

r The chiefe place in Rome, or the palace of the Citie of Rome.

r Solemne fights or shews going in great length attending vpon, or following them.

s Thou

And also that the Laurel tree should stand as a faithfull keeper, before the posts which are set before the gates of the Emperours houses; to wit thus, an Oke directly before the gate with a Laurell on either side.

s Thou shalt (r) stand euen as a most faithfull keeper at the * Emperours posts before the dores, and shalt defend (r) the middle Oke.

r *Ward or watch.*

* *Royall posts, viz. before* Augustus *palace dore.*

r *The Oke set before the Emperours posts betweene two Laurel trees.*

And finally, that as his head was alwaies youthfull, with his haire vnpouled; so it should haue this perpetuall honour, to haue the branches euer greene, with flourishing leaues.

And as my head is [euer] youthfull with (r) vnpouled (r) haire,

r *Vncut.*

r *Haires.*

Thou in like manner alwaies beare (r) the perpetuall honours of [thy] * leaues.

r *This honour, that thou shalt bee euer greene.*

* *Leafe.*

And thus *Apollo* hauing ended his speech, The Laurell gaue her assent, by mouing and inclining her top, as it were, mouing her head towards him.

Apollo had [thus] ended [his speech] the Laurell * assented w^th^ [her] boughs so lately made, & seemed to haue * mooued [her] top euen as [her] head.

* *Nodded vnto [or inclined, or bowed vnto him.]*

* *Tossed.*

FINIS.

s Before the posts which stand before the gates of the Emperours palace in *Rome*, was set an Oke betweene two Laurels, to signifie that the safety of the common wealth was to bee preserued by the vertue and felicity of the Emperours. The Laurell was a signe of victorie and triumph, the Oke of a Citizen preserued. Whereupon they whosoeuer had gotten any famous victorie, where carried vnto the Capitol, wearing a Laurell branch or crowne; and he who had preserued a Citizen from the enemie, with a coronet made of Oke. *Sab.*